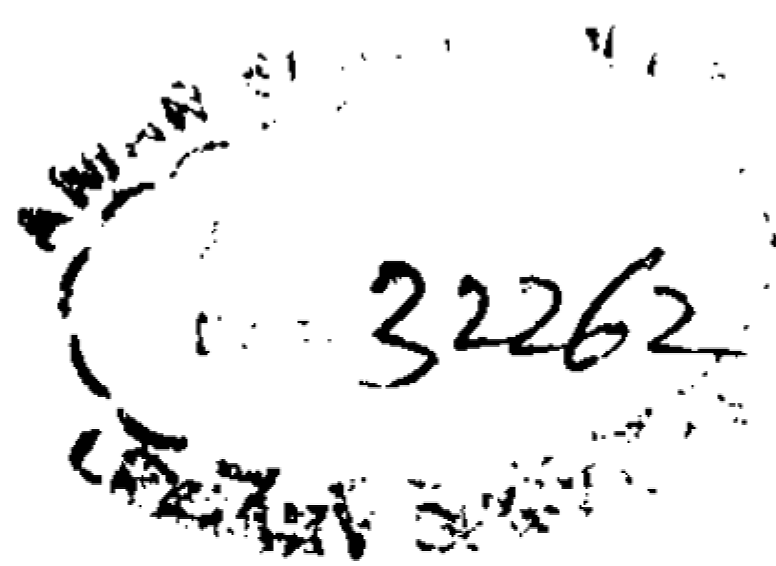
A SHORT PUNJABI GRAMMAR

MAJOR HENRY COURT


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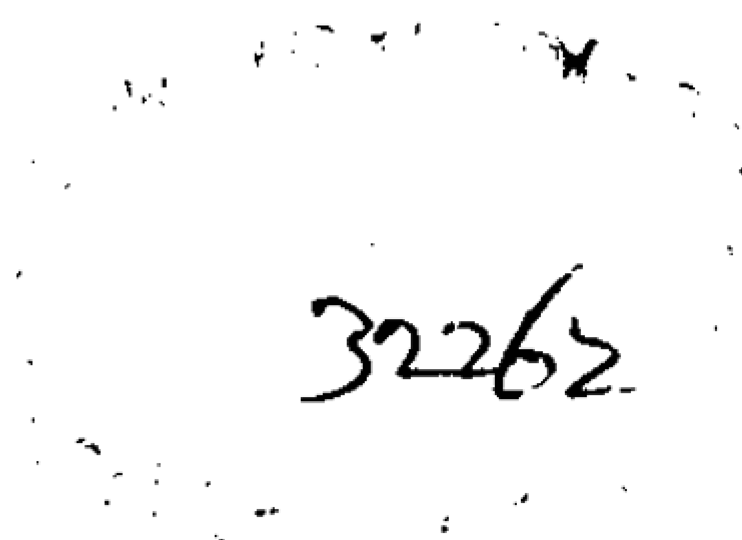

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A SHORT PUNJABI GRAMMER

A SHORT PUNJABI GRAMMAR

AND

An Appendix Containing Some useful technical Words
in Roman Character



By

MAJOR HENRY COURT

Lieut-Colonel, 15th Bengal Cavalry
Translator of the Araish-i-Mahfil, Nasir-i-Be Nazr, and Selections from the Kullivat-i-Sauda

AND

Editor of Malcolm's History of Persia, Vol. II, adapted to the Persian Translation of Mirza Hairat



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Dedicated

(BY PERMISSION)

TO THE

HON'BLE SIR JAMES BROADWOOD LYALL, K.C.S.I.,

LIEUTENANT-GOVERNOR OF THE PUNJAB,

AS A MARK OF PERSONAL RESPECT AND ESTEEM,

Publisher's Note

It may look unprogressive to bring out another reprint of a book which was first published as far back as the later years of the nineteenth century. It is possible that a lot of further research might have been done in this subject during the succeeding years, yet these works maintain their own reference value. The idea behind the present venture is to make available this rare work to most libraries and scholars.

The British and other Western scholars rendered great service to this land of Punjab and their works, still have great bearing on the Language, Culture and History of the Punjab. The Publishers have planned to bring out reprints of the most valuable works, including the present one, for the benefit of most readers, scholars and research workers.

Publisher

PANJÁBÍ GRAMMAR.

1. The Panjabi, or Gurmukhí, alphabet consists of thirty-five letters, and is hence called Paintí (thirty-five) as under:—

	Form.	English equivalent.	Name.	Pronounced as
1	ਅ	a	áirá	a in *woman.*
2	ੲ	i	írí	i in *this.*
3	ੳ	u	úrá	u in *thus.*
4	ਸ	s	sassá	s in *son.*
5	ਹ	h	hahá	h in *him.*
6	ਕ	k	kakká	k in *kind.*
7	ਖ	kh	khakhá	kh in *khán.*
8	ਗ	g	gaggá	g in *good.*
9	ਘ	gh	ghaggá	gh in *ghost.*
10	ਙ	*ng*	*ng*un*g*á	ng in *sing.*
11	ਚ	ch	chachchá	ch in *church.*
12	ਛ	chh	chhachchha	ch aspirated.
13	ਜ	j	jajjá	j in *jug.*
14	ਝ	jh	jhajjhá	j aspirated.
15	ਞ	*ny*	*ny*a*ny*a	ny (y being hardly audible).
16	ਟ	*t*	*t*ai*n*ká	t hard.
17	ਠ	*th*	*thatthá*	t hard aspirated.
18	ਡ	*d*	*daddá*	d hard.
19	ਢ	*dh*	*dhaddhá*	d hard aspirated.
20	ਣ	*n*	*ná*n*á*	n hard.
21	ਤ	t	tattá	t soft.
22	ਥ	th	thathá	t soft aspirated.

	Form.	English equivalent.	Name.	Pronounced as
23	ਦ	d	daddá	d soft.
24	ਧ	dh	dhaddhá	d soft aspirated.
25	ਨ	n	nanná	n soft as in *nigh*.
26	ਪ	p	pappá	p in *pull*.
27	ਫ	ph	phapphá	ph in *physic*.
28	ਬ	b	babbá	b in *ball*.
29	ਭ	bh	bhabbhá	b aspirated.
30	ਮ	m	mammá	m in *may*.
31	ਯ	y	yayyá	y in *youth*.
32	ਰ	r	rárá	r soft.
33	ਲ	l	lallá	l in *lord*.
34	ਵ	w	wawwá	w in *wine*.
35	ੜ	*r*	*rárá*	r hard.

2. The vowels are—

Initial form.	Medial or final form.	Equivalent.	Pronounced as
ਅ		a	a in *woman*.
ਆ	ਾ	á	a in *far*.
ਇ	ਿ	i	i in *this*.
ਈ	ੀ	í	ee in *thee*.
ਉ	ੁ	u	u in *thus*.
ਊ	ੂ	ú	u in *rule*.
ਏ	ੇ	e	e in *they*.
ਐ	ੈ	ai	ai in *aisle*.
ਓ	ੋ	o	o in *hole*.
ਔ	ੌ	au	ow in *owl*.

3. The following marks are also used bindí tippí, adhak.

Bindí and tippí are abbreviated forms of letters, and have the same power as, and are substituted for, *ng*, *ny*,

n, n, or m ; after a vowel they simply stand for a nasal **n**.

Adhak is placed between two letters, to double the latter.

4. The following consonants are compounded :—

ਗ੍ਯ gy, ਨ੍ਹ nh, ਮ੍ਹ mh, ਰ੍ਹ rh, ਲ੍ਹ lh, ੜ੍ਹ *r*h, ਸ੍ਰ sr, ਕ੍ਰ kr, ਖ੍ਰ khr, ਗ੍ਰ gr, ਘ੍ਰ ghr, ਤ੍ਰ tr, ਦ੍ਰ dr, ਪ੍ਰ pr, ਬ੍ਰ br, ਭ੍ਰ bhr.

5. The numerical figures are—

੧ 1, ੨ 2, ੩ 3, ੪ 4, ੫ 5, ੬ 6, ੭ 7, ੮ 8, ੯ 9, ੦ 0.

6. *N.B.*—If the two letters in the following, kh, gh, *ng*, jh, *ny*, *th*, *dh*, th, dh, ph, bh, are separate letters, they will be shewn with a hyphen between them, *e.g.*, k-h, &c. It must be remembered that ài and áu are two distinct letters, and not the same as ai and au.

7. There are eight parts of speech : Noun, Adjective, Pronoun, Verb, Adverb, Conjunction, Preposition, and Interjection.

8. Nouns, Adjectives, Pronouns and Verb are all liable to inflexions for gender, number, and case.

9. There are two genders, Masculine and Feminine, and two numbers, Singular and Plural; and seven cases, Nominative, Instrumental, Genitive, Dative, Accusative, Vocative, and Ablative.

10. The cases are distinguished from each other, partly by inflexions, partly by the use of prepositions and other particles, and partly by connection.

11. The Instrumental answers to the Agent in Hindústání and is governed by the same rules. The ne is, however, sometimes omitted altogether, and, at others, its place supplied by the terminations ਨ and ਈਂ

12. The Genitive takes dá, dí, de, after it, which are governed by the same rules as the ká, kí, ke in Hindústání, and is inflected as under, by the word which governs it. The governing word is the following word, not the preceding one:—

If the governing word is—	*Masculine.*	*Feminine.*
Nominative, Singular, it is	dá	dí
Vocative, Singular, it is	de, dio	dí, díe
Other cases, Singular, it is	de	dí
Nominative, Plural, it is	de	dián
Vocative, Plural, it is	de, dio	dío
Other cases, Plural, it is	de, dián	dián

The terminations rá, dá, and ná of pronouns are governed by the same rules of inflexion.

13. The Dative and Accusative are followed by nún.

14. The Ablative takes a preposition.

15. The Vocative has 'he' or 'e' prefixed.

NOUNS.

16. There are three declensions with two or more variations in each.

Declension I.

17. The first declension is distinguished by inflecting the oblique cases, and the nominative plural, and comprehends all masculines ending in á or án, except Khudá, *God*, pitá, *father*, and a few others. The latter, pitá, is indeclinable, and Khudá conforms to the second declension, first variety.

18. The first variation, first declension, embraces those nouns, in which the final á is preceded by a consonant as mundá, *a boy*, rájá, *a king*, and is declined as follows :—

	SINGULAR.	PLURAL.
N	mundá	munde,
I	munde nai	mundián nai
G	munde dá, &c,	mundián dá, &c.
D	munde nún	mundián nún
Ac	munde nún	mundián nún
Ab	munde te	mundián te
V	e mundiá	e mundio

19. The second variation embraces those nouns, in which the final á or án is preceded by a vowel, *e.g.*, parkháná, *a tempter*, báuián *a shop-keeper*, uskaliá. *a calumniator*, and is declined as under :—

	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
N	parkháná	parkháne	bánián	bánien
I	parkháne nai	parkhánán nai, or parkhánián nai	banien nái	bánián nai
G	parkháne dá, &c.	parkhánán dá, &c. or parkhánián dá, &c.	bánien dá &c.	banián dá &c.
D	parkháne nún	parkhánán nún, or parkhánián nún	bánien nun	bánián nún
Ac	parkháne nún	parkhánán nún or parkhánián nún	bánien nún	bánián nún
Ab	parkháne te	parkhánán te or parkhánián te.	bánien te	bánián te
	e parkháne or parkhánia	e parkháno or parkhánio	e bánien or bánián	e bánio

Declension II.

20. The second declension is distinguished by not inflecting the oblique cases (singular,) vocative excepted, or the nominative plural. It includes only masculine nouns, and has two variations.

21. The first variation embraces all masculines ending with a consonant as putt, *a son,* manukkh *a man,* and such as end with the long vowels í and ú, as bhái, *a brother;* pálí, *a herdsman,* kháú, *a glutton,* and anyjhú *a tear,* and is declined as under :—

	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
N	manukkh	manukkh	pálí	pálí
I	manukkh nai	manukkhán nai	pálí nai	pálíán nai
G	manukkh dá, &c.	manukkhán dá, &c.	pálí dá &c.	pálíán dá, &c.
D	manukkh nún	manukkhán nún	pálí nún	pálián nún
Ab	manukkh nún	manukkhán nún	pálí nún	pálián nún
Ac	manukkh te	manukkhán te	pálí te	pálíán te
V	e manukkh or manukkhá	e manukkho	e pálí or pálíá	e pálío

22. The second variation embraces masculines ending in u and un, as piu or peu, *a father,* bharáu or bhiráu *a brother,* kaun, *a crow,* and is declined as under :—

	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
N	piu or peo	piu, pio, or peu	káun	káu
I	piu nai	pewán nai	káun nai	káwán nai
G	piu da, &c.	pewán da &c.	káun dá, &c.	káwán da, &c.
D or Ac	piu nún	pewán nún	káun nún	káwán nún
Ab	piu te	pewán te	káun te	káwán te
V	e piu or pewá	e pewo or peo	e káwán	e káwon or káon.

Declension III.

23. The third declension is distinguished by inflecting the nominative plural, but not the oblique cases, singular, (vocative excepted). All nouns of this declension are feminine. The variations are three.

24. The first variation embraces all feminines ending in á, as balá, *calamity,* duá *a blessing,* and is declined as under :—

	SINGULAR.	PLURAL.
N	balá	baláín or baláián
I	balá nai	baláián nai
G	balá dá &c.	baláián dá, &c.
D or Ac	balá nún	baláián nún
Ab	balá te	baláián te
V	e baláe	e baláio, or baláo

To this form there are some exceptions, *e.g.,* jágá, *place* makes in the plural jágán.

25. The second variation embraces feminines ending in n or un, as máu, or máun, *a mother*, and is declined as under :—

	SINGULAR.	PLURAL.
N	máun	máwán
I	máun nai	máwán nai
G	máun dá &c.,	máwan dá &c.,
D or Ac	máun nún	máwan nún
Ab	máun te	máwan te
V	e máun, or máwen	e maun or mawon

26. The third variation includes all other nouns, feminine of any other termination, as dhí, *a daughter*, gall, *a word*, gáín, *a cow*, bánh or báhan, *an arm*, and is declined as under :—

	SINGULAR.	PLURAL.
N	dhí	dhíán
I	dhí nai	dhíán nai
G	dhí dá, &c.	dhíán dá, &c.
D or Ac	dhí nún	dhíán nún
Ab	dhí te	dhíán te
V	e dhíe	e dhío

27. When the final vowel of a noun is followed by a tippí or bindí, these are always thrown forward, if, in declension, a syllable is added, so as still to occupy the final place, *e.g.*, gáín, *a cow*, plural, gáíán.

28. Some nouns are indeclinable as jokhon, *danger*, tarán, *manner*, málá, *a rosary*, and mátá, *a mother*.

29. Nouns derived from foreign sources are sometimes declined irregularly, as basat, a *thing*, plural basatún.

30. The ablative is often subjected to a change in the final letter, by which the governing preposition is dispensed with, *e.g.*, gharon for ghar te, *from the house* ; gharín for gharán wichch, *in the houses ;* us de hatthín for us de hatthán nál (or te) *by his hands*, i.e., *by his means ;* us de dargáhe for us dí dargáh wichch, *in his court or his presence ;* us pásion for us páse te, *from that side*

31. There are no definite rules for determining genders of nouns.: practice alone can teach this.

32. Compounds follow the gender of the last of the component parts.

33. Derivatives are formed in a variety of ways, and follow the usages of Hindí, *e.g.*

(*i*) by changing termination of infinitive into **hat**, as chiláuná *to scream*, chiláhat, *screaming ;*

(*ii*) by changing the final vowel á of the adjective into í, as utáula, *hasty*, utáulí, *haste ;*

(*iii*) by adding áí, áít, or át, to the adjective as chatur, *clever*, chaturáí, *cleverness*; bahut, *many*, bahutáít, or bahutát, *abundance*.

(*iv*) by changing final á of adjective into iáí, or **án**, as wadá, *great*, wadiáí, *greatness*; uchchá *high*, uchchán *height*.

(*v*.) By changing final á of noun into puná, as uchakká, *a pickpocket*, uchakkpuná *pickpocketing*.

34. Feminines are formed from masculines by changing the terminations as under :—

(*i*) á into í as ghorá, *a horse*, ghorí, *a mare*; í, iá, iá, iyá into *n*, as uskalí, or uskaliyá, a *calumniator*, uskalan, *a female calumniator*.

(*ii*) í into á*n*í, as Khattrí—Khattrá*n*í.

(*iii*) by adding *n*í or á*n*í to the masculine as únt, *a camel*, ún*tn*í *a she camel*; mugal, *Moghul*, mugalá*n*í, *a female Moghul*.

35. Feminines in í, derived from masculines in á, when denoting things without life, have a diminutive sense as ghará, *an earthen jar*, gharí, *a small earthen pot*.

ADJECTIVES.

36. Adjectives are formed as follows :—

(*i*.) Derived from nouns, by adding í, as asmán, *heaven*, asmání, *heavenly*.

(*ii*.) Derived from nouns, by adding á, as bhár, *a load*, bhárá, *heavy*.

(*iii*.) Derived from verbs, as anján, *ignorant*, from já*n*ná, *to know*, anpa*r*hiá *unread*, from pa*r*hná *to read*.

(*iv*.) By adding wálá to a noun, as kappŕá, *clothes*, kapprewálá sandúk, *clothes box*, but kapprewálá is also used as a substantive for a *clothmake*.

37. A class of words, used both as nouns and adjectives, are derived from verbs by adding ú to the root as kháú, *glutton* or *gluttonous*, from khá, *eat*.

38. Adjectives ending in á are inflected like nouns, *e.g.* chi*tt*á, *white*.

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
N	chi*tt*a	chi*tt*í	chi*tt*e	chi*tt*ián
Objective cases	chi*tt*e	chi*tt*í	chi*tt*ián	chi*tt*ián
V	chi*tt*e, chi*tt*iá	chi*tt*í, chi*tt*íe,	chi*tt*e, chi*tt*io,	chi*tt*io

39. Masculines ending in í are declined like páli (see. 21).

40. Adjectives ending in a consonant are not inflected, except the numerals, which are declined as under, *e.g.*, das, *ten* :—

	Masculine.	*Feminine.*
N	das	dasán
Objective cases	dasán	dasán

N.B.—Do, two, when inflected becomes douán or dohán.

41. Degrees of comparison are expressed as in Urdú, by the help of prepositions, and an adjective pronoun denoting "all," thus—

Positive.—*This is a good word,* ih changi gall hai.

Comparative.—*This is a better word,* us de nal, or uste, ih changí gall hai.

Superlative.—*This is the best word,* ih sáríán gallán te changí hai, or sabhnán wichchon changí gall tá ih hai, or sabhnán nálon ih changí gall hai.

PRONOUNS.

42. Pronouns are personal or adjective.

43. The simple personal pronouns are main, *I* ; tún, *thou ;* uh, *he, she, it* ; which are declined thus—

	Singular.	*Plural.*	*Singular.*	*Plural.*	*Singular.*	*Plural.*
N	main	asın	tun	tusin	uh, oh	uh, oh
I	main nai	asín nai	tain nai	tusín nai	un nai, on nai	unhín, hai unhon nai
G	merá, &c.	asáda, &c.	terá, &c.	tusáda, &c. tuháda, &c.	usdá, &c. uhdá, &c.	unhán da, &c.
D or Ac	main nún	asá nún	tai nún	tusá nún tuhá nún	us nún uh nún	unhán nún
Ab	mai te, or mai thon	asá te	tai te, taí thon	tusá te tuhá te	us te uh te	unhán te
V	...	...	...	...	...	...

44. The simple adjective pronouns are divided into two classes ; definite and indefinite.

45. The definite pronouns are ih, ah, *this* ; uh, *that* ; har, *every one*; sabh, sárá, sarbatt, *all, the whole.*

46. Ih, is declined like uh (*see* 43) ; har is indeclinable ; sárá is declined like chi*tt*á (see 38), sabh is used throughout the singular, and in the nominative plural ; in the oblique cases plural sabhnán ; it becomes in the instrumental plural, sabhnín, and sabhnán nai.

47. The indefinite adjective pronouns are koi or káí, *any* ; kuch, kujh, kuhun, *some* ; kaí kitne, *several* ; bájá, *some* ; thuhurá, *little, few* ; bahut. bahutá, bntherá, *much, many* ; bass, *enough* ; hor, horas, *more.* Koí and kuchh are often used personally, meaning *some one* and *some thing.*

48. Koí is declined thus—

	Singular.	*Plural.*
N	koí	koí
I	kise nai, kisí nai	kise nai, kisí nai; kinhán nai
G	kise dá, &c., kisí dá &c.,	kise dá, &c., kisí dá &c., kinhán dá, &c.
D or Ac	kise nún, kisí nún	kise nún, kisí nún, kinhán nún
Ab	kise te, kisí te	kise te, kisí te, kinhán te

The plural, however, is very seldom used ; káí is declined like koí.

49. Kuchh, kujh, kuhun, bahut, bass, and horas are indeclinable ; horas is only used in the singular.

50. Bájá, bahutá, thuhurá and batherá are declined like chi*tt*á (*see* 38).

51. Hor is indeclinable in the singular ; in the oblique cases plural, it becomes horán and hornán ; instrumental, horín and hornín, or horán nai, hornán nai.

52. Kaí and kitne are used only in the plural, and are declined like nouns of similar termination, thus—

		Masculine.	*Feminine.*
N	kaí	kitne	kitníán
I	kaíán nai or	kitne nai or kitnián nai, &c.	kitnián nai, &c.

RELATIVE PRONOUNS.

53. The Relative Pronouns are jo, *who, which, that, what* ; jih*r*á or jeh*r*á, *whosoever, whichsoever, who, which, that* ; jitná; *as much as, as many as* ; jihá or jehá, *of what sort* ; je*d*, jai*d*, je*d*á, *as large as, as long as.*

54. Jo, *who, &c.*, is declined as under—

	Singular.	*Plural.*
N	jo	jo
I	jin nai	jinín nai, jinhín nai
G	jis dá, &c., jih dá, &c.	jinán dá, &c., jinhán da, &c.
D or Ac	jis nún, jih nún	jinán nún, jinhán nún
Ab	jis te, jih te	jinán te, jinhán te

55. Jih*r*á, jitna, jihá, and je*d*á are declined like chi*tt*á (see 38).

56. Je*d* and jai*d* are indeclinable.

CORRELATIVE PRONOUNS.

57. The Correlative Pronouns are so, *this, that, he, she, it* ; itná, *this much* ; utná, titná, *that much* ; aísá, ajihá, ajehá, *of such a sort* ; ihá, ehá *of this sort*, tihá, tehá, *of that sort* ; ai*d*, ai*d*á, *so large, so long.*

58. So is declined like jo (*see* 54) ; itná, utná, titná, aisá, ajihá, ihá, tihá, and ai*d*á are declined like chi*tt*á, (*see* 38). Aí*d* is indeclinable.

Interrogative Pronouns.

59. The Interrogative Pronouns are kau*n*, *who? which?*; kih*r*á or keh*r*á, *which one?*; kí or kia, *what?*; kitná, *how much? how many?*; kai, *how many?*; kihá, kehá, *of what sort?*; kai*d*, ke*d*á or kai*d*á, *how large? how long?*

60. Kau*n* is declined like jo (*see* 54.)

61. Kih*r*á, kitná, kihá, and kai*d*á are declined like chi*tt*á (*see* 38). Kai*d* is indeclinable; kai is only used in plural, and is indeclinable.

62. Kí or kiá, *what?* is used only in singular and is declined thus—

N	kí, kiá
I	kás nai
G	kás dá, &c., káh dá, &c.
D or Ac	kás nún, káh nún
Ab	kás te káh te

Reflective Pronouns.

63. The reflective pronouns are áp, *myself*, *thyself*, &c., and ápas, *each other*.

64. Áp is sometimes used respectfully as in Urdú, and is then treated as a plural.

65. Áp is declined as under—

	Singular.	*Plural.*
N	áp, áp*n*e áp	áp, áp*n*e áp
I	áp nai.	áp*n*ián nai, áp*n*ín
G	áp*n*á, &c.	áp*n*á, &c.
D or Ac	áp nún, áp*n*e nún, áp*n*e áp nún	áp nún, áp*n*ián nún,
Ab	áp te, áp*n*e te, áp*n*e áp te	áp te, áp*n*ián te
V	ápniá, ápne	áp*n*io

66. Ápas is used only in genitive, dative, accusative, and ablative cases plural.

Compound Pronouns.

67. The following are the compound pronouns used; jo koí, *whoever*; jo kuchh, *whatever*; jíha*r*á kuchh, *whichever*; koí ná koí, *one or another*; kuchh ná kuchh, *something or other*; kuchh dá kuchh, *something else*; hor koí, *another*; hor kuchh, *something else*; ihá jihá, ahá jahá, *of this sort*; uhá jihá, *of that sort*; jihá kihá, *of what sort soever*; hor kí, *what else*; sabh koí, *all*; sabh dá sabh, *all*; sabh kuchh, *everything*; harek *every one, all*; koí ikk, *any one*; har koí, *every one*.

68. Jo koí, koí ná koí, ihá jihá, ahá jahá, uhá jihá, and jihá kihá are declined in both their component parts thus—

		Masculine.	*Feminine.*
N	jo koí	ihá jihá	ihí jihí
I	jis kisí nai	ihe jihe nai	ihí jihí nai
&c.,	&c.	&c.	&c.

69. Hor koí, hor kí, sabh koí, sabh dá sabh, har koí, only change in the latter component, thus—

		Singular.	*Plural.*
N	hor koí	sabh dá sabh	sabh de sabh
I	hor kisí nai	sabh de sabh nai	sabh de sabhnán nai
&c.	&c.	&c.	&c.

70. In koí ikk, the first component only is inflected.

71. The rest are all indeclinable.

72. Í, e, and o are sometimes added to pronouns to make them emphatic as uho, iho, uhí, soí, *this or that very one, the same* ; sabhe, sabho, *the whole* ; ápo, *one's very self.* In other cases, the particle hí gives the same emphasis.

73. Sárá and jihá are also used as adjuncts of emphasis, s bahut sárá, *a great deal* ; thuhurá jihá, *very little* ; and are also ttached to adjectives of size and quantity, as well as to adjective pronouns, *e.g.*, wadá sárá, *very large* ; chhotá jihá, *very small*.

74. Pronouns in the Instrumental generally follow the usage of nouns, by taking nai ; as asá nai, tusá nái ; us nai, unhán nai, kis nai, kinán nai, jis ne, jinhán nai, &c., but nai is often omitted.

75. In the ablative, mere te, tere te, are often substituted for mai te and tai te.

76. In the oblique cases of uh, ih, jo, so, kaun, koí, the termination s is sometimes changed into t ; as ut, it, jit, tit kit, kite for us, is, &c.

77. Pronouns, like nouns and adjectives, by being repeated, express the idea of emphasis or distribution ; thus—

(i) uh ápne ápne ghar nún gae, *they went each to his own home.*

(ii) jo jo chíján tuháde karm áungíán, so so le jáo, *take the particular things that will be of use to you.*

(iii) kuch kuch, *very little*, and koí koí, *very few*.

78. Pronouns sometimes undergo elision in the final letter, or even in several letters, by being joined to nouns *e.g.*, jiddín for jisdin, *on what day* ; jichchar for jitná chir, *as long a time as* ; in such cases the first consonant of the noun takes an adhak,

but such words are really adverbs, and should be treated as such.

79. Contractions and transpositions are sometimes used; as koík for koí ikk, and ikas for kisí ikk.

VERBS.

80. Verbs are active and neuter, transitive and intransitive.

81. Voices are two; active and passive.

82. There are five moods; Indicative, Potential, Subjunctive, Imperative, Infinitive. The Subjunctive is formed by prefixing je or jekar, *if*, to the Indicative or Potential.

83. Tenses are twelve, *viz.*, (*i*) Present, (*ii*) Definite Present, (*iii*) Habitual Present, (*iv*) Imperfect, (*v*) Imperfect Habitual, (*vi*) Future Probable, (*vii*) Future Habitual, (*viii*) Past, (*ix*) Perfect, (*x*) Pluperfect, (*xi*) Future Past, (*xii*) Future.

84. Every verb has four Participles and a Gerund. The participles are Present, Past, Indefinite, and Substantive.

85. The second person singular imperative is the root; all the tenses are formed, with the help of auxiliaries, either from the root, or from the present and past participles, and the future tense potential.

86. If the root ends in u, present participle is formed by placing a bindí over it, and adding dá, *e.g.*, áu, *come*; áundá, *coming*; seu, *serve*; seundá, *serving*; the past participle, by changing u into iá or wiá, *e.g.*, áiá, *being come*; sewiá, *being served*; the future potential, by changing u into wán, as áwán, *I may come.*

87.. In regular verbs, if the root ends with a consonant, the present participle is formed by adding dá, the past, by adding iá; and the future potential, by adding án, *e g.*, ghalldá, *sending*; ghalliá, *being sent*; ghallán, *I may send.*

88. The indefinite participle is formed by adding ke to the root; as ghall, ghall ke, *having sent*; except in roots ending in u, when u is dropped, and ke affixed to preceding vowel, *e.g.*, ghalláu, *cause to be sent*, ghalláke, *having caused to be sent*, but i is sometimes substituted for u, *eg.*, áu, áike, *having come*. Sometimes the ke is omitted altogether.

89. The substantive participle is so called, because, while it retains the power of the verb, from which it is derived, it often assumes the attributes of a substantive. It is formed by adding wálá, hár, or hárá to the oblique form of the infinitive, *e.g.*, ghallnewálá, *a sender*.

90. The infinitive is formed by adding ṇá or ná to the root.

91. The gerund has generally the same form as the past participle.

92. The auxiliaries used are the defective verb hán, *am*, and honá, *to be*, and jáná *to go*.

93. The defective substantive verb, hán, *I am*, is declined as follows :—

INDICATIVE MOOD.

PRESENT.—*I am*

Singular		Plural.	
Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1. hán, hángá	hán, hangí	hán, hánge	hán, hángíán
2. hain, haingá	hain, haingí	ho, hoge	ho, hogíán
3. hai, haigá	hai haigí	han, hange, hain	hán, haugíán

N.B.—The pronouns will not be given, but, 1, 2, 3 will be inserted throughout the conjugation of Verbs, to show first, second, and third person.

PAST.—*I was.*

Masculine.	Feminine.
Singular.	*Singular.*
1. sá, ságá, sí, sígá, sán, sángá, thá, haisán	sí, sígí, sán, sángí, thí, haisan
2. sá, ságá, sí, sígá, thá, haisí	sí, sígí, thí, haisí
3. sá, ságá, sí, sígá, thá, haisí	sí, sígí, thí, haisí
Plural.	*Plural.*
1. se, sege, sí, síge, sán, sánge, the, haise	sían, sígían, sán, sángían, thían
2. se, sege, sí, síge, the, haise,	sían, sígían, thían, haisían
3. se, sege, sí, síge, sán, sánge, sain, the, haisan	sían, sígían, san, sangían, sain

94. Honá, *to be*, neuter and auxiliary verb, is declined as follows :—

Root, ho, *be, exist, become.*

Principal parts. Present participle, hundá ; past participle, hoiá ; future tense, howán.

IMPERATIVE MOOD.

PRESENT.—*Be thou.*

Singular.	Plural.
2. ho	howe.

FUTURE.—*Be thou (hereafter)*

2. hoín	hoio.

Present participle, Hundá, hundá hoiá, *being, becoming*, declined like chi*tta* (*see* 38).

Past participle, Hoiá hoiá, *having become.* Declined like chi*ttá* (*see* 38).

N.B.—In the last number of the reduplicated form, the ho is often changed into o, as hoiá oiá for hoiá hoiá.

Indefinite participle. (Indeclinable.)

Ho, hoke, hoike, *being, having become.*

Substantive participle, *being, one that is, or is to be, becoming,* Honewálá, honwálá, honehár, honhár, honehárá, honhárá. Forms 1, 2, 5 and 6 are declined like chiṭṭá (*see* 38); forms 3 and 4 like manukkh (*see* 21) in the masculine, and like gall (*see* 26) in the feminine.

GERUND.—*Being.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
N	hoiá	hoí	hoe	hoíán
Oblique cases	hoe	hoí	hoián	hoíán

Infinitive, hon, honá, *to be, becoming*

Hon is indeclinable in the singular masculine and feminine; it is not used in the feminine plural, and becomes hone in all the cases of the masculine plural. Honá is declined like chiṭṭá (*see* 38).

INDICATIVE MOOD.

PRESENT TENSE.—*I exist.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine
1.	hundá	hundí	hunde	hundíán
2.	hundá	hundí	hunde	hundíán
3.	hundá	hundí	hunde	hundíán

DEFINITE PRESENT.—*I am existing.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	hundá hán	hundí hán	hunde hán	hundíán hán
2.	hundá hain	hundí hain	hunde ho	hundíán ho
3.	hundá hai	hundí hai	hunde han	hundíán han

IMPERFECT.—*I was existing.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	hundá sá	hundí sí	hunde se	hundíán síán
2.	hundá sá	hundí sí	hunde se	hundíán síán
3.	hundá sá	hundí sí	hunde se	hundíán síán

FUTURE PROBABLE.—*I probably am, shall be, or may have been, existing.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	hundá howángá	hundí howángí	hunde howánge	hundíán howángíán
2.	hundá howengá	hundí howengí	hunde howege	hundíán howegíán
3.	hundá howegá	hundí howegí	hunde honge	hundíán hongíán

PAST.—*I became.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	hoiá	hoí	hoe	hoíán

PERFECT.—*I have become.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	hoiá hán	hoí hán	hoe hán	hoíán hán
2.	hoiá hain	hoí hain	hoe ho	hoíán ho
2.	hoiá hai	hoí hai	hoe han	hoíán han

PLUPERFECT.—*I had become.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1. 2. 3.	hoiá sá	hoí sí	hoe se	hoíán síán

FUTURE PAST.—*I probably have, or shall have, become.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1.	hoiá howángá	hoí howángí	hoe howánge	hoíán howángíán
2.	hoiá howengá	hoí howengí	hoe howoge	hoíán howongíán
3.	hoiá howegá	hoí howegí	hoe ho*n*ge	hoíán ho*n*gíán

FUTURE.—*I shall be.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1.	howángá	howángí	howánge	howángíán
3.	howengá	howengí	howoge	howogíán
2.	howegá	howegí	ho*n*ge	ho*n*gíán

POTENTIAL MOOD.

PRESENT.—*I would be.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1. 2. 3.	hundá	hundí	hunde	hundíán

DEFINITE PRESENT.—*I may be existing.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1.	hundá howán	hundí howán	hunde hoye	hundíán hoye
2.	hundá howen	hundí howen	hunde howe	hundíán howe
3.	hundá howe	hundí howe	hunde ho*n*	hundíán ho*n*

IMPERFECT.—*I would have become.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1. 2. 3.	hoiá hundá	hoí hundí	hoe hunde	hoíán hundíán

FUTURE PAST.—*I shall have become.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1.	hoiá howán	hoí howán	hoe hoye	hoíán hoye
2.	hoiá howen	hoí howen	hoe howo	hoíán howo
3.	hoiá howe	hoí howe	hoe ho*n*	hoíán ho*n*

FUTURE.—*I may or shall be, I may or shall become.*

	Singular.	Plural.
1.	howán	hoye
2.	howen	howo, hoo
3.	howe	ho*n*

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95. Irregular neuter and auxiliary verb *jáná, to go.* **Root, jáh,** *go.*

Present participle, jándá, past participle, giá, future tense, jáwán.

IMPERATIVE MOOD.

PRESENT.—*Go thou.*

	Singular.	Plural.
2.	jáh	jáo, jáwo

FUTURE.—*Go thou (hereafter).*

2.	jáín	jáio

Present participle, jándá, jándá hoiá. Declined like chi*tt*á (*see* 38).

Past participle, Masculine giá, giá hoiá, Feminine gaí, gaí hoí. Declined like chi*tt*á (*see* 38).

Indefinite participle. (Indeclinable).

Já, jáke, jáike *going, having gone.*

Substantive participle, *going, one that goes, or is to go.*

Já*n*ewálá, já*n*wálá, já*n*ehára, já*n*hár, já*n*ehárá, já*n*hárá. Forms 1, 2, 5, and 6 are declined like chi*tt*á (*see* 38); forms 3 and 4 like manukkh (*see* 21) in the masculine, and like gall (*see* 26) in the feminine.

GERUND.—*Going.*

SINGULAR.

	Masculine.	Feminine.
N.	jáyá, jáiá, gaiá, giá	jáí, gaí
Oblique cases	jáye, jáián, jáián hoián, gae, gaián, giánhoián	jáí, gaí

PLURAL.

	Masculine	Feminine
N.	jáe, gae	jáíán, gaíán
Oblique cases	jáián, ga-ián, gián	jaián, gaián

INFINITIVE MOOD.—*To go, going.*

	Singular Masculine.	Singular Feminine.	Plural Masculine.	Plural Feminine.
N.	já*n*á, ján	já*n*í	já*n*e	já*n*ían
Oblique cases	já*n*e, ján	já*n*í, ján	jáne, já*n*ián	já*n*ían

INDICATIVE MOOD.

PRESENT.—*I go.*

	Singular Masculine.	Singular Feminine.	Plural Masculine.	Plural Feminine.
1. 2. 3.	jándá	jándí	jánde	jándían

DEFINITE PRESENT.—*I am going.*

	Singular Masculine.	Singular Feminine.	Plural Masculine.	Plural Feminine.
1.	jándá hán	jándí hán	jánde hán	jándían hán
2.	jándá hain	jándí hain	jánde ho	jándían ho
3.	jándá hai	jándí hai	jánde han	jándían han

PRESENT HABITUAL.—*I am in the habit of going.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	jándá hundá hán	jándí hundí hán	jánde hunde hán,	jándíán hundíán hán
2.	jándá hundá hain	jándí hundí hain	jánde hunde ho	jándíán hundíán ho
3.	jándá hundá hai	jándí hundí hai	jánde hunde han	jándíán hundíán han

IMPERFECT.—*I was going.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	jándá sá	jándí sí	jánde se	jándíán síán

IMPERFECT HABITUAL.—*I was in the habit of going.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 2.	jándá hundá sá	jándí hundí sí	jánde hunde se	jándíán hundíán síán

FUTURE PROBABLE.—*I am probably, or shall be, going.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	jándá howángá	jándí howángí	jánde howonge	jándíán howongíán
2.	jándá howengá	jándí howengí	jánde hawege	jándíán howegíán
3.	jándá howegá	jándí howegí	jánde honge	jándíán hongíán.

FUTURE HABITUAL.—*I am probably, or shall be, in the habit of going.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	jándá hundá howángá	jándí hundí howángí	jánde hunde howánge	jándíán hundíán howángíán
2.	jándá hundá howengá	jándí hundí howengí	jánde hunde howoge	jándíán hundíán howogíán
3.	jándá hundá howegá	jándí hundí howegí	jánde hunde honge	jándíán hundían hongían

PAST.—*I went.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	giá	gaí	gae	gaíán

PERFECT.—*I have gone.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	giá hán	gaí hán	gae hán	gaíán hán
2.	giá hain	gaí hain	gae ho	gaíán ho
3.	giá hai	gaí hai	gae han	gaíán han

PLUPERFECT.—*I had gone.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	giá sá	gaí sí	gae se	gaíán síán

FUTURE PAST.—*I probably have, or shall have, gone.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	giá howángá	gaí howángí	gae howánge	gaíán howángíán
2.	giá howengá	gaí howengí	gae howoge	gaíán howogíán
3.	giá howegá	gaí howegí	gaeho*n*ge	gaíán ho*n*gíán

FUTURE.—*I shall or will go.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	jáwángá	jáwángí	jáwánge	jáwángíán
2.	jáwengá	jáwengí	jáoge, jawoge	jáogíán, jáwogíán
3.	jáwegá	jáwegí	já*n*ge	já*n*gíán

POTENTIAL MOOD.—*I would go.*

PRESENT.

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1., 2., 3.	jándá	jándí	jánde	jándíán

DEFINITE PRESENT.—*I would be going.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1., 2., 3.	jándá hundá	jándí hundí	jánde hunde	jándíán hundíán

PRESENT HABITUAL.—*I would be in the habit of going.*

is the same as definite present.

FUTURE PROBABLE.—*I may be going.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	jándá howán	jándí howán	jánde hoye	jándíyán hoye
2.	jándá howen	jándí howen	jánde howo	jándíyán howo
3.	jándá howe	jándí howe	jánde ho*n*	jándíyán ho*n*

FUTURE HABITUAL.—*I may be in the habit of going.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	jándá hundá howán	jándí hundí howan	jánde hunde hoye	jándíán hundíán hoye
2.	jándá hundá howen	jándí hundí howen	jánde hunde howo	jándíán hundíán howo
3.	jándá hundá howe	jándí hundí howo	jánde hunde ho*n*	jándíán hundíán ho*n*

PERFECT.—*I would have gone.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1., 2., 3.	giá hundá	gaí hundí	[illegible]	[illegible]ndíá[illegible]

FUTURE PAST.—*I may have gone.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1.	giá howán	gaí howán	gae hoye	gaíán hoye
2.	giá howen	gaí howen	gae howo	gaíán howo
3.	giá howe	gaí howe	gae hon	gaíán hon

FUTURE.—*I may, or shall, go.*

	Singular. *Masculine and Feminine.*	Plural. *Masculine and Feminine.*
1.	jáwán	jáye
2.	jáwen	jáo, jáwo
3.	jáwe	ján

96. Regular verb, ghallná, *to send.*

Root, ghall, *send.*

Principal parts. Present participle, ghalldá. Past participle, ghalliá. Future tense, ghallán.

ACTIVE VOICE.

Imperative Mood.

PRESENT TENSE.—*Send.*

	Singular.	Plural.
2.	ghall	ghallo

FUTURE.—*Send (hereafter).*

	Singular.	Plural.
2.	ghallín	ghallio

Participles.

PRESENT. *Sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
N.	ghalldá, ghalldá hoiá	ghalldí, ghalldí hoí	ghallde, ghallde hoe	ghalldíán, ghalldíán hoían
Obl. cases.	ghallde, ghallde hoe	ghalldí, ghalldí hoí	ghalldián ghall dián hoián	ghalldíán, ghalldíán hoíán
V.	ghallde, ghalldiá, ghalldiá hoiá	ghalldíe, ghall-díe hoíe	ghalldio, ghallde hoio	ghalldío, ghalldío hoio ghalldíán hoío

PAST.—*Having sent.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
N.	ghalliá hoiá	ghallí hoí	ghalle hoe	ghallíán hoíán
Obq. cases.	ghalle hoe	ghalli hoí	ghallíán hoion	ghallíán hoíán.
V.	ghalle hoe, ghallíá hoiá	ghalliá hoíe ghallíá hoíe	ghallio hoie	ghallío hoío, ghallíán hoío.

INDEFINITE.—*Having sent.*

Ghall, ghall ke (Indeclinable).

SUBSTANTIVE.—*Sending, one that sends, or is to send.*

Ghallanwálá, ghallnewálá, ghallanhár, ghallnehár, ghallanhárá, ghallnehárá.

Forms 1, 2, 5 and 6 are declined like chi*tt*á (*see* 38); forms 3 and 4 like manukkh (*see* 21) in the masculine, and like ghall (*see* 26) in the feminine.

GERUND.—*Sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
N.	ghallliá	ghallí	ghalle	ghallíán
Oblique cases	ghalle	ghallí	ghallián	ghallíán

INFINITIVE MOOD.—*To send, sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
N.	ghall*ná*, ghalla*n*	ghall*ní*	ghall*ne*	ghall*níán*
Obl. cases.	ghall*ne*, ghalla*n*	ghall*ní*, ghalla*n*	ghall*ne*, ghallniá'	ghall*níán*

INDICATIVE MOOD.

PRESENT.—*I send.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1. 2. 3.	ghalldá	ghalldí	ghallde	ghalldíán

DEFINITE PRESENT.—*I am sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1.	ghalldá hán	ghalldí hán	ghallde hán	ghalldíán hán
2.	ghalldá hain	ghalldí hain	ghallde ho	ghalldíán ho
3.	ghalldá hai	ghalldí hai	ghallde ha*n*	ghalldíán ha*n*

PRESENT HABITUAL.—*I am in the habit of sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1.	ghalldá hundá hán	ghalldí hundí hán.	ghallde hunde hán	ghalldíán hundíán hán
2.	ghalldá hundí hain	ghalldí hundí hain.	ghallde hunde ho	ghalldíán hundíán ho
3.	ghalldá hundá hai	ghalldí hundí hai.	ghallde hunde ha*n*	ghalldíán hundíán ha*n*

IMPERFECT.—*I was sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1. 2. 3	ghalldá sá	ghalldí sí	ghallde se	ghalldíán sián

IMPERFECT HABITUAL.—*I was in the habit of sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1. 2. 3	ghalldá hundá sá	ghalldí hundí sí	ghallde hunde se	ghalldíán hundíán sián.

FUTURE PROBABLE.—*I am probably, or shall be, sending.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalldá howángá	ghalldí howángí	ghallde howánge	ghalldíán howángíán
2.	ghalldá howengá	ghalldí howengí	ghallde howoge	ghalldíán howogíán
3.	ghalldá howegá	ghalldí howegí	ghallde honge	ghalldíán hongíán

FUTURE HABITUAL.—*I am probably, or shall be, in the habit of sending.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalldá hundá howángá	ghalldí hundí howángí	ghallde hunde howánge	ghalldíán hundíán howángíán
2.	ghalldá hundá howengá	ghalldí hundí howengí	ghallde hunde howoge.	ghalldíán hundíán howogíán.
3.	ghalldá hundá howegá	ghalldí hundí howegí	ghallde hunde honge	ghalldíán hundíán hongíán

PAST.—*I sent.*

SINGULAR AND PLURAL.

	Masculine.	Feminine.
1., 2., 3.	ghalliá, ghalle	ghallí, ghallíán

PERFECT.—*I have sent.*

SINGULAR AND PLURAL.

	Masculine.	Feminine.
1., 2., 3.	ghalliá hai, ghalle han	ghallí hai, ghallíán han

PLUPERFECT.—*I had sent.*

SINGULAR AND PLURAL.

	Masculine.	Feminine.
1., 2., 3.	ghalliá sá, ghalle se	ghallí sí, ghallíán síán

FUTURE PAST.—*I probably have, or shall have, sent.*

SINGULAR AND PLURAL.

	Masculine.	Feminine.
1., 2., 3.	ghalliá howegá, ghalle honge	ghallí howegí, ghallíán hongíán

N.B.—In these past tenses, the noun or pronoun would be in the instrumental case.

FUTURE.—*I shall send.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghallángá	ghallángí	ghallánge	ghallángíán
2.	ghallengá	ghallengí	ghalloge	ghallogíán
3.	ghallegá	ghallegí	ghallange	ghallangíán

POTENTIAL MOOD.

PRESENT.—*I would send.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1. 2. 3.	**ghalldá**	ghalldí	ghallde	ghalldíán

DEFINITE PRESENT.—*I would be sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1. 2. 3.	**ghalldá hundá**	ghalldí hundí	ghallde hunde,	ghalldíán hundíán

PRESENT HABITUAL.—*I would be in the habit of sending.*

Is the same as the definite present.

FUTURE PROBABLE.—*I may be sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1.	**ghalldá howán**	ghalldí howán	ghallde hoye	ghalldíán hoge
2.	**ghalldá howen**	ghalldí howen	ghallde howo	ghalldíán howo
3.	**ghalldá howe**	ghalldí howe	ghallde hon	ghalldíán hon

FUTURE HABITUAL. *I may be in the habit of sending.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1.	ghalldá hundá howán	ghalldí hundí howán	ghallde hunde hoye	ghalldíán hundíán hoye
2.	ghalldá hundá howen	ghalldí hundí howen	ghallde hunde howo	ghalldíán hundíán howo
3.	ghalldá hundá howe	ghalldí hundí howe	ghallde hunde hon	ghalldíán hundíán hon

PERFECT.—*I would have sent.*

Singular and Plural.

	Masculine.	*Feminine.*
1. 2. 3.	ghalliá hundá, ghalle hunde	ghallí hundí, ghallíán hundíán

FUTURE PAST.—*I may have sent.*

Singular and Plural.

	Masculine.	*Feminine.*
1. 2. 3.	ghalliá howe, ghalle hon	ghallí howe, ghallíán hon

N.B.—The noun or pronoun in these two past tenses would be in the instrumental case.

FUTURE.—*I may or would send.*

Singular and Plural.

	Masculine and Feminine.	*Masculine and Feminine.*
1.	**ghallán**	ghallaye
2.	**ghallen**	ghallo
3.	**ghalle**	ghallan

Passive.

97. The passive voice has neither an imperative mood nor a gerund, and the past participle active is used with a passive meaning.

INFINITIVE MOOD.—*To be sent, having been sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
N. ...	ghalliá jáná, ghalliá ján	ghallí jání	ghalle jáne	ghallí jáníán
Obq. cases	ghalle jáne, ghalle jáne	ghalle ján, ghalliá jáne	ghalle jáníán janían	ghalle ghallíán jáníán

This form is however seldom used.

INDICATIVE MOOD.

PRESENT.—*I am sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	ghalliá jándá	ghallí jándí	ghalle jánde	ghallíán jándíán

DEFINITE PRESENT.—*I am being sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalliá jándá hán	ghallí jándí hán	ghalle jánde hán	ghallíán jándíán hán
2.	ghalliá jándá hain	ghallí jándí hain	ghalle jánde ho	ghallián jándíán ho
3.	ghalliá jándá hai	ghallí jándí hai	ghalle jánde han	ghallián jándían han

PRESENT HABITUAL.—*I am in the habit of being sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalliá jándá hundá hán	ghallí jándí hundí hán	ghalle jánde hunde hán	ghallíán jándíán hundíán hán
2.	ghalliá jándá hundá hain	ghallí jándí hundí hain	ghalle jánde hunde ho	ghallíán jándíán hundíán ho
3.	ghalliá jándá hundá hai	ghallí jándí hundí hai	ghalle jánde hunde han	ghallíán jándíán hundíán han

IMPERFECT.—*I was being sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	ghalliá jándá sá	ghallí jándí sí	ghalle jánde se	ghallíán jándíán sián

IMPERFECT HABITUAL.—*I was in the habit of being sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2 3.	ghalliá jándá hundá [illegible]	ghallí jándi hundí sí	ghalle jánde hunde se	ghallíán jándían hundíán sián

FUTURE PROBABLE.—*I will be, or probably am being, sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalliá jándá howángá	ghallí jándí howángí	ghalle jánde howánge	ghallíán jándíán howángíán
2.	ghalliá jándá howengá	ghallí jándí howengí	ghalle jánde howoge	ghallíán jándíán howogíán
3.	ghalliá jándá howegá	ghallí jándí howegí	ghalle jánde honge	ghallíán jándíán hongíán

PAST.—*I was sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	ghalliá giá	ghallí gaí	ghalle gae	ghallíán gaíán

PERFECT.—*I have been sent*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalliá giá hán	ghallí gaí hán	ghalle gae hán	ghallíán gaíán hán
2.	ghalliá giá hain	ghallí gaí hain	ghalle gae ho	ghallíán gaíán ho
3.	ghalliá giá hai	ghallí gaí hai	ghalle gae han	ghallíán gaíán han

PLUPERFECT.—*I had been sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	ghalliá giá sá	ghallí gaí sí	ghalle gae se	ghallíán gaíán sián

FUTURE PAST.—*I shall have been, or probably was sent.*

SINGULAR.

	Masculine	Feminine.
1.	ghalliá giá, or ghalliá hoiá, howángá	ghallí gaí, or ghallí hoí, howángí
2.	ghalliá giá, or ghalliá hoiá, howengá	ghallí gaí, or ghallí hoí, howengí
3.	ghalliá giá, or ghalliá hoiá, howegá	ghallí gaí, or ghallí hoí, howegí

PLURAL.

	Masculine	Feminine
1.	ghalle gae, or ghalle hoe, howánge	ghallíán gaíán, or ghallíán hoíán, howángaín
2.	ghalle gae, or ghalle hoe, howoge	ghallíán gaíán, or ghallíán hoían, howogían
3.	ghalle gae or ghalle hoe, honge	ghallíán gaíán, or ghallíán hoíán, hongían

FUTURE.—*I shall be sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalliá jáwángá	ghallí jáwángí	ghalle jáwánge	ghallíán jáwángíán
2.	ghalliá jáwengá	ghallí jáwengí	ghalle jáwoge	ghallíán jáwogían
3.	ghalliá jáwegá	ghallí jáwegí	ghalle jánge	ghallíán jángíán

POTENTIAL MOOD.

PRESENT.—*I would be sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	ghalliá jándá	ghallí jándí	ghalle jánde	ghallíán jándíán

DEFINITE PRESENT.—*I am to be sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	ghalliá jándá hundá	ghallí jándí hundí	ghalle jánde hunde	ghallíán jándíán hundíán

FUTURE PROBABLE.—*I may be sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalliá jándá howán	ghallí jándí howán	ghalle jánde hoye	ghallíán jándíán hoye
2.	ghalliá jándá howen	ghallí jándí howen	ghalle jánde howo	ghallíán jándíán howo
3.	ghalliá jándá howe	ghallí jándí howe	ghalle jánde hon	ghallíán jándíán hon

FUTURE HABITUAL.—*I may be in the habit of being sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalliá jándá hundá howán	ghallí jándí hundí howán	ghalle jánde hunde hoye	ghallíán jándíán hundíán hoye
2.	ghalliá jándá hundá howen	ghallí jándí hundí howen	ghalle jánde hunde howo	ghallíán jándíán hundíán howo
3.	ghalliá jándá hundá howe	ghallí jándí howe	ghalle jánde hon	ghallíán jándíán hundíán hon

PERFECT.—*I would have been sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1. 2. 3.	ghalliá giá hundá	ghallí gaí hundí	ghalle gae hunde	ghallíán gaíán hundíán

FUTURE PAST.—*I may, or shall have been, sent.*

SINGULAR.

	Masculine.	Feminine.
1.	ghalliá giá, or ghalliá hoiá, howán	ghallí gaí, or ghallí hoí, howán
2.	ghalliá giá, or ghalliá hoiá, howen	ghallí gaí, or ghallí hoí, howen
3.	ghalliá giá, or ghalliá hoiá, howe	ghallí gaí, or ghallí hoí, howe

PLURAL.

	Masculine.	Feminine.
1.	ghalle gae, or ghalle hoe, hoye	ghallíán gaíán or ghallíán hoíán hoye
2.	ghalle gae, or ghalle hoe, howo	ghallíán gaíán or ghallíán hoíán howo
3.	ghalle gae, or ghalle hoe, hon	ghallíán gaíán or ghallíán hoíán hon

FUTURE.—*I may, or shall, be sent.*

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine.	Plural. Feminine.
1.	ghalliá jáwán	ghallí jáwán	ghalle jáye	ghallíán jáye
2.	ghalliá jáwen	ghallí jáwen	ghalle jáwo	ghallíán jáwo
3.	ghalliá jáwe	ghallí jáwe	ghalle ján	ghallíán ján

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98. The following is another form of the passive voice: active, márná, *to beat.*—Root, már.

Principal parts; present participle, márdá, past participle, máriá; future tense, márán.

PASSIVE VOICE.

INFINITIVE MOOD.—*To be beaten.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
N.	máridá ján, máridá jáná	márídí jání	máríde jáne	márídíán jáníán
Obq. case	máríde ján, máríde jáne	márídí jání, márídí ján	máríde jáníán, máríde ján	márídíán jáníán

INDICATIVE MOOD.

PRESENT.—*I am beaten.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1. 2. 3.	máridá	márídí	máríde	márídíán

DEFINITE PRESENT.—*I am being beaten.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1.	máridá hán	márídí hán	máríde hán	márídíán hán
2.	máridá hain	márídí hain	máríde ho	márídíán ho
3.	máridá hai	márídí hai	máríde han	márídíán han

PRESENT HABITUAL.—*I am in the habit of being beaten.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1.	máridá hundá hán	márídí hundí hán	máríde hunde hán	márídíán hundíán hán
2.	máridá hundá hain	márídí hundí hain	máríde hunde ho	márídíán hundíán ho
3.	máridá hundá hai	márídí hundí hai	máríde hunde han	márídíán hundíán han

IMPERFECT.—*I was being beaten.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1. 2. 3.	máridá sá	márídí sí	máríde se	márídíán síán

IMPERFECT HABITUAL.—*I was in the habit of being bedten.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1. 2. 3.	máridá hundá sá	márídí hundí sí	máríde hunde se	márídíán hundíán síán

FUTURE PROBABLE.—*I shall be, or probably am being, beaten.*

	Singular. Masculine.	Feminine.	Plural. Masculine.	Feminine.
1.	máridá howángá	márídí howángí	máríde howánge	márídíán howángíán
2.	máridá howengá	márídí howengí	máríde howoge	márídíán howogíán
3.	máridá howegá	márídí howegí	máríde honge	márídíán hongíán

FUTURE.—*I shall be beaten.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1.	máriángá	máriángí	máriánge	máriángíán
2.	máriengá	máriengí	márioge	máriogíán
3.	máriegá	máriegí	máriange	máriangíán

This form is however seldom used.

POTENTIAL MOOD.

PRESENT.—*I would be beaten.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1. 2. 3.	márídá	márídí	máríde	márídíán

DEFINITE PRESENT.—*I am to be, or could be, beaten.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1. 2. 3.	márídá hundá	márídí hundí	máríde hunde	márídíán hundíán

FUTURE PROBABLE.—*I may be beaten.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1.	márídá howán	márídí howan	máríde hoye	márídíán hoye
2.	márídá howen	márídí howen	máríde howo	márídíán howo
3.	márídá howe	márídí howe	máríde hon	márídíán hon

FUTURE HABITUAL.—*I may be habitually beaten.*

	Singular.		Plural.	
	Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
1.	márídá hundá howán	márídí hundí howán	máríde hunde hoye	márídíán hundíán hoye
2.	márídá hundá howen	márídí hundí howen	máríde hunde howo	márídíán hundíán howo
3.	márídá hundá howe	márídí hundí howe	máríde hunde hon	márídíán hundíán hon

FUTURE.—*I shall, or will, be beaten.*

	Singular.	Plural.
	Masculine and Feminine.	*Masculine and Feminine.*
1.	márían	máríye
2.	márien	mário
3.	márie	márian

This tense is seldom used.

89. The other forms of hán are also often used as auxiliaries, although not given above. Sí, instead of sá, is often used in the masculine of past tenses.

Irregular Verbs.

100. The following are some of the most common irregular verbs ; in the parts not referred to, the conjugation is regular :—

Infinitive.	Present participle.	Past participle.	Future tense.	Gerund.	Remarks.
sinná, *to sew*	...	síta, siá	...	siá.	
honá. *to be*	hundá	...	...	...	
karná, *to do*	...	kítá	...	...	also regular
kháná, *to eat*	...	kháhdá, khádhá	...	kháiá, khádhá,	
janná, *to bear (young)*	...	jáiá	...	...	also regular
jánná, *to know*	...	játá	...	...	also regular
jáná, *to go*	...	giá gáiá	...	jáyá giá	Inper. jáh
dhahiná, *dhainá* } *to fall down*	...	*dhatthá*	...	...	also regular
dekhná, *to see*	...	di*tthá*, dithá	...	...	also regular
dená, *to give*	dinda	dittá	dián, dewán	diá	Inper. dih, plur dio, dewo
naháuná, *to bathe*	...	...	...	nahátiá	also regular
pahunchná, *to arrive*	...	pahuntá, punjjá	pahután	...	also regular
painá, pauná, } *to fall*	...	piá	pawán	...	
barasná, *to rain*	...	ba*tthá*	...	...	also regular
bannhuá *to bind*	...	baddhá	...	...	also regular
rahiná, *to stay*	...	rihá	...	...	Inper. rahu ; also regular
lená. *to take*	...	liá, laiá, lítá	lawán	liá.	
pachhánná, *to recognize*	...	pachhátá	...	...	a lsoregular.

Casual Verbs.

101. Casual verbs are used to express what is done by the instrumentality of another person, and are formed either from active or neuter verbs, (*i*) by adding an, wán, lán, ál to the root; *e.g.*,

kar, *do*, karán or karwán, *cause to do.*

dekh, *see*, dikhlán or dekhál, *cause to see, show.*

(*ii*) by changing the last short vowel of the root into a long one, *e.g.*,

bal, *burn*, bál, *cause to burn, kindle*,

ukhar, *be rooted up*, ukher, *root up*,

tur, *depart*, tor, *send away.*

Moods, Tenses, &c.

102. The syllable "we" in the third person singular, future, both indicative and potential, of such verbs as terminate their roots in n, is often changed into e as jáegá for jáwegá.

103. The syllable "ye" of the indefinite future potential, is often changed into iye and íe, as kariye, chalíe; and the third person future, potential and indicative admits of "wa" being inserted before final *n*, as howa*n* for ho*n*.

104. The past tenses are sometimes used for the future, *e.g.*, Je tain agge pair dhárá, tán main terí ján laí, *If you put a foot forward, I will take your life.*

105. The past and imperfect are often used interchangeably; so are the present and the definite present.

106. The future potential is sometimes used for the future indicative, *e.g.*, Je hukam howe tán main jáwán, *If there is an order, I will go.*

107. The infinitive, governed by an active verb, sometimes drops the termination *ná*, ná, &c. *e.g.*, Tusín achchhíán chíján de jánde ho, *You know how to give good things*; Tún pa*r*h jándá hain, *Do you know how to read?*

108. The "nai" of the instrumental case being originally a preposition meaning, "by," the infinitive is often construed with this case, to express certainty or obligation, the verb hán or honá being at the same time either expressed or understood; thus, main áu*n*á, I will certainly come; us ne áu*n*á sá, he was to have come; tusín áu*n*á, you must come.

109. In the passive voice, ho*n*á is sometimes substituted for já*n*á, as Bahut máyá kharchí hoí hai, *Much wealth has been expended*; Mihnat kítí hundí haí, *Labour is being performed.*

110. Neuter verbs can, in some cases, be used in the passive form, but without a passive meaning, *e.g.*, prápat hoídá *acquires*; jáídá *goes*.

111. In some parts of the Panjáb, the following peculiarities prevail; instead of the instrumental pronoun "us ne," the verb takes the suffix "os", and at the same time drops its own final letter, as Kítos, *he did*, for Us ne kítá; Pínde asán, *we are drinking*, is used for Asín píndé hánge; Main *k*ardá ahá, *I was doing*, for main kardá sá; uh karsí, *he will do*, for uh karegá; nase, *was not*, for nahín sá.

COMPOUND VERBS.

112. Compound verbs are formed:—

(*i*). by uniting a verb with a noun; as Mull lená, *to buy*; kabúl karná, *to accept*, bián honá, *to be explained*.

(*ii*). by repeating a verb with some slight variation, to give greater emphasis, as Ukha*r*ná pukha*r*ná, *to be plucked up root and branch*. Both parts are conjugated throughout.

(*iii*). by prefixing, to verbal roots, certain other verbs, which enable them to express possibility, inception, transition, completion, &c., *e.g.*, Wách sakná *to be able to read*; turpainá, *to set out*; bahí jáná, *to sit down*; khá ha*t*ná, *to finish eating*.

(*iv*). by prefixing a gerund to the verb karná, thus denoting habit, as Uh pa*r*hiá kardá, *he is in the habit of reading*.

(*v*). by prefixing a participle, either past or present, to a verb denoting action or rest, to signify the idea of continuance, as Uh mai nún márí hí gía, *he went on beating me*; gajní unhán de hathon jándí laggí, *Ghazní began to go gradually out of their hands*; uh kanm kardá jándá haí, *he goes on doing the work*. If the participle is repeated, the meaning is different, as Uh kanm kardá kardá jándá hai, *he does the work as he goes*.

ADVERBS.

113. Many adverbs were originally nouns, or a combination of nouns with other parts of speech, as "uthe," there, from "us tháun," that place; "kichchar," *how long*, from "kitná," *how much*, "chir," *time*; they are therefore often construed with prepositions, as if they were nouns still, as "uthe te" or "uthon," *from there, thence*; also with adjectives, as "har kite," *every where*.

Conjunctions.

114. The following are some of the conjunctions in most frequent use ;

ake, ke, *or.*
ate, te, *and.*
apar ; aipar *except, but.*
athwá, *or.*
ar *and.*
magwán, magon, *but, but even.*
je, jekar, *if.*
tán, *then.*
tán bhí, *nevertheless, still.*
nále, *also, both and.*
par, *but.*
balak, *but, but even.*
bháwen, *although.*
yá, *or.*

115. Some of these are used as correlatives to each other as, je *if*—tán, *then* ; bháwen, *although*—tán bhí, *still* ; nále, *both*—nále, *and.* Of those that naturally go together, the former is sometimes understood, as Hukm howe, tán maín jáwán, *if I have permission, I will go* ; je being understood.

Prepositions.

116. What has been said of the origin of adverbs (113), likewise applies to prepositions, and they, therefore, have the same power to control the gender of words depending on them, that nouns have ; *e.g.*, chaphere, *on all sides*, derived from chár, *four,* and pherá, *a circuit,* requires the genitive particle of the word, which it governs, to be in the masculine gender, as Us makán de chaphere, *all around that place.*

117. Two prepositions are often used together as wichch te, or wichchon, *out of, from the midst of* ; wichdon, *through the midst of.*

118. "Don" is never used, except in composition with other prepositions or with adverbs.

119. "On" is an inseparable preposition, and is written as part of the word which it governs as gharon, *from home.*

120. The following prepositions govern the genitive case:—

agge, *before.*
aggion, *from before.*
anusár, *according to.*
ang sang, *accompanying.*
andar, *within.*
andaron, *from within.*
andardon, andardion, *by the way of the inside of.*
rde girde, *about.*
ute *above, on.*
upar *over, on.*
uparon, *from above.*
upardon, upardion, *by the way of the upper side of.*
sane samet, *together with.*
sáhmne, *before.*
sáhmnion, *from before.*
sáth, sang, *with.*
sababb, *on account of.*
heth, *below.*
hethon, *from below.*
hethdon, *by the way of the underside of.*
hakk wichch, *respecting.*
kol, *by.*
kolo, *from.*

koldon, **koldion,** *along by.*
káran, **káran,** *on account of.*
girde, *around.*
gabhbhe, *in the midst of.*
gel, *with.*
chhutt, *without.*
táín, *to.*
nál, *with.*
nálon, *from, in comparison with.*
nere **nere, tere** *near.*
nerion, *from the vicinity of.*
nerdon, *through the vicinity of.*
níche, *below.*
níchon, *from beneath.*
niáín, *like.*
páh, **pás,** *by.*
páhon, **páson,** *from.*
pichchhe, *after.*
pichchhon, *after, from behind.*
barabbar, **barábar,** **barobar,** *even with, equal to.*
bábat, *concerning.*
báhar, *outside of.*
báharon, *from without.*
báhardon, báhardion, *by the way of the outside of.*
bagal, *on the side of.*
bagalon, *from the side of.*
bagaldon, *by the side of.*
bájh, *besides.*
bájhon, *besides.*
magar, *behind.*
magaron, *from behind, after*
magardon, *by the rear of.*
muhre, *before.*
muhron, *from before.*
lág, *adjacent to.*
lágon, *from contact with.*
lagbhag, *about.*
laí, *for.*
lánbh, *by the side of.*
lánbh chánbh, *about, in the vicinity of.*
wal, *towards.*
walon, *from the direction of.*
wichch, *in, among.*
wichchon, *from within, from amongst*
wichdon, *by the way of the inside of through.*
wichchín, *through.*
wichále, wichkáhe, wichkár, *between, in the midst of*
wikhe, *in, respecting.*
wáste, *for, on account of.*
wánjhú, like.

121. The prepositions governing the dative case are **Nún, táín, torí, tíkka,** and **tíkur,** and they all mean *to* or *for.*

122. The following prepositions are used with the ablative:—

Sir, *on the head of exactly at or on, on with*
pur **utte** **te** *on, upon.*
puron, **purte,** **utton,** *from on, off.*
te, thín, thon. on, *by, of, out of.*
karke, *by, by means of, by the means of.*

NUMBERS AND NUMERALS.

123. The names of the figures are:—

Eká, *one,* **dúá,** *two,* tíá, *three,* chauká, *four,* pánjá, *five,* chhakká, **six, sátá,** *seven,* **áthá,** *eight,* náiá, náián, or na-uká *nine,* bindi, *cipher.*

124. The figures are also sometimes called, ikánk or ikáng, **dúánk** or dúáng, &c.

125. The cardinal and ordinal numbers are as follows :—

	Cardinals.	*Ordinals.*	
1	ikk.	pahilá,	1st
2	do.	dujá, dúá,	2nd
3	tinn, trai.	tíjá, tíá,	3rd
4	chár.	chauthá,	4th
5	panj.	panjwán,	5th
6	chhe.	chhewán,	6th
7	satt.	sattwán,	7th
8	at*th*.	at*th*wán,	8th
9	nau, na-un.	nauwán, na-uwan	9th
10	das.	daswán,	10th
11	giárán, yárán.	giáruwán, yárwán	11th
12	bárán.	bárawán,	12th
13	terán.	terawán,	13th
14	chaudán	chaudhwán,	14th
15	pandrán.	pandharwán,	15th
16	soláh.	solawán,	16th
17	satárán.	satárawán,	17th
18	a*th*árán.	a*th*árawán,	18th
19	unní.	unníhwán,	19th
20	bíh, wíh.	bíhwán,	20th
21	ikkí.	ikkíhwán.	21st
22	bái.	báiswán,	22nd
23	teí, treí.	teiswán, treiswán,	23rd
24	chauwí, chawwí, chaubí, chabbí.	chaubiswán, chawihwán,	24th
25	panjí, pachchí.	pachíswán, panjíhwán,	25th
26	chhabbí.	chhabbíswán,	26th
27	satáí.	satáíswán,	27th
28	a*th*ái.	athááiswán,	28th
29	u*n*attí, u*n*attrí.	unnatíswán,	29th
30	tíh, tríh.	tíswán, tíhwán, tríhwán,	30th
31	ikattí, akattí, akattri.	iktíswán, akattíswán,	31st
32	battí, battrí.	battíswán,	32nd
33	tetí, tetrí.	tetíswán,	33rd
34	chautí, chautrí.	chautíswán,	34th
35	paintí, paintri.	paintíswán,	35th
36	chhattí, chhattrí.	chhattíswán,	36th
37	saintí, saintrí.	saintíswán,	37th
38	a*th*attí, a*th*attrí.	a*th*attiswán,	38th
39	u*n*tálí.	u*n*tálíswán,	39th
40	chá*l*í.	chálíwán, chálíswán,	40th
41	iktálí.	iktáhalwán,	41st
42	baitálí, batálí.	biahálwán,	42nd
43	titálí, taitálí, tirtálí.	titáhalwán,	43rd
44	chautálí.	chutáhalwán,	44th
45	paintálí, pantálí.	paintáhalwán,	45th
46	chhitálí, chhatalí.	chhitáhalwán,	46th
47	saintálí, santálí.	saintáhalwán,	47th
48	a*th*tálí.	a*tht*áhalwán,	48th
49	u*n*anjá, u*n*wanjá.	unanjhwán,	49th
50	panjáh.	panjáhwán,	50th
51	ikwanjá.	ikwanjhwán,	51st
52	bawanjá.	bawanjhwán,	52nd
53	tiwanjá, tirwanjá.	tiwanjhwán,	53rd
54	chuhanjá, chauranjá.	churanjhwán,	54th
55	pachwanjá.	pachwanjhwán,	55th
56	chhiwanjá, chhipanjá.	chhiwanjhwán, chhipanjh-wán,	56th
57	satwanjá.	satwanjhwán,	57th

Cardinals.	Ordinals.	
58 a*th*wanjá.	a*th*wanjhwán,	58th
59 u*n*áhat.	u*n*áhatwán,	59th
60 sa*tth*.	sa*tth*wán,	60th
61 ikáhat.	ikáhatwán,	61st
62 báhat.	báhatwán,	62nd
63 trehat, tehat.	trehatwán,	63rd
64 chauhat.	chauhatwán,	64th
65 painhat.	painhatwán,	65th
66 chhiáhát.	chhiáhatwán,	66th
67 satáhat.	satáhatwán,	67th
68 a*th*áhat.	a*th*áhatwán,	68th
69 unhattar.	unhattarwán,	69th
70 sattar.	sattarwán,	70th
71 ikhattar, akhattar.	ikhattarwán,	71st
72 bahattar.	bahattarwán,	72nd
73 tihattar.	tihattarwán,	73rd
74 chuhattar, chauhattar.	chuhattarwán,	74th
75 panjhattar.	panjhattarwán,	75th
76 chhihattar.	chhihattarwán,	76th
77 satattar.	satattarwán,	77th
78 a*th*attar.	a*th*attarwán,	78th
79 u*n*ásí.	u*n*ásíwán,	79th
80 assí.	assíhwán,	80th
81 ikásí.	ikáhásíwán, ikásíwán,	81st
82 biásí.	biáhásíwán, biásíwán,	82nd
83 tírásí, tíásí.	tirásíwán,	83rd
84 churásí, chaurásí.	churásíwán,	84th
85 pachásí.	pachásíwán,	85th
86 chhiásí.	chhiásíwán,	86th
87 satásí.	satásíwán,	87th
88 a*th*ásí.	a*th*ásíwán,	88th
89 u*n*ánwen.	u*n*áhanwán,	89th
90 nawwe, nabbe.	nabhbhán, nabhbhwán,	90th
91 kánwen, ikánmen.	ikáhanwán,	91st
92 bánwen, bánmen.	báhanwán,	92nd
93 tiránwen, tiránmen.	tiránwán, tiránhwán, triánhwán,	93rd
94 churánwen, churánmen.	churáhanwán, churánhwán,	94th
95 pachánwen, pachánmen.	pacháhanwán, pachánhwán,	95th
96 chhiánwen, chhiánme.	chiáhanwán, chhiánhwán,	96th
97 satánwen, satánmen.	satáhanwán, satánhwán,	97th
98 a*th*ánwen, a*th*ánmen.	a*th*áhanwán, a*th*ánhwán,	98th
99 ni*r*annwen, ni*r*annmen.	ni*r*annwán,	99th
100 sai, saik*r*á, sau.	sa-iá, saiá, sauwán,	100th

N.B.—In the ordinals, the terminal "wán" is liable to be changed into "mán."

126. The aggregate numbers are :—

1 káu or kaun, 1½ *dudhá*, 2 dú*n*í, 2½ d*h*áiá, 3 tiáun or tiáún, 3½ úta, úntá, or ú*th*á, 4 chauká, 4½ *dh*aunchá, dhaunchá, 5 pánjá, 6 chhakká, 7 sátá, 8 á*th*á, 9 náián, 10 dáhá, daháká, dahákká, 20 ko*r*í, bíh*r*á, wíhá, 50 panjáh, 100 sai, saik*r*á, sau, 1,000 hajár, sahsar, sahansar, 1,00,000 lakkh, 10,000,000 karo*r*, 1,000,000,000 arab, 100,000,000,000 kharab, 10,000,000,000,000 níl, 1,000,000,000,000,000 padam, 100,000,000,000,000,000 dhajam 10,000,000,000,000,000,000 sankh.

127. The following words denote proportions :

Dudhí $1\frac{1}{2}$ to 1 ; panj duwanjí 2 to 3 ; panjotrí or **pachotrí** 5 to 100 ; dasotri 10 to 100 ; adhdharí 1 to 1.

128. The fractional numbers are :—

$\frac{1}{8}$ addh páu ; $\frac{1}{4}$ páu, chutháí, $\frac{1}{3}$ tiháí, $\frac{3}{8}$ *dúdh* páu, $\frac{1}{2}$ **addh, addhá**, $\frac{2}{3}$ do tiháí, $\frac{3}{4}$ paun, tinn páu, $1\frac{1}{4}$ sawá, sawáí, **sawáiá**, $1\frac{1}{2}$ *dudh, dedh, deudhá*, $1\frac{3}{4}$ paune do, $2\frac{1}{4}$ sawá do, $2\frac{1}{2}$ *dháí*, $2\frac{3}{4}$ **páune tín**, $3\frac{1}{4}$ sawá tinn, $3\frac{1}{2}$ sá*dh*e tinn, $3\frac{3}{4}$ paune chár, $4\frac{1}{4}$ sawá **chár**, $4\frac{1}{2}$ sá*dh*e chár, &c.

129. The following words, expressing aggregate numbers, have special applications :—

Jor or jorá, *a pair* ; takká, *two pice* ; gandá, *four cowries, four pice or four rupees* ; dháiá or *dháyá*, *two and a half seers* ; paser, or batti, *five seers* ; dharí, *ten seers* ; dhaunn, *twenty seers* ; man, *forty seers* ; mání 12 *mans* ; nokará, *nine pieces of cloth.*

130. Words denoting "fold" are :—

Dúná, dúni, *two fold* ; tiuná, tiguná., *three fold* ; chauna, chauguná *four fold* ; pachauná, panjauná, *five fold* ; chhiauná chhiguná *six fold* ; satauná, satguná, *seven fold* ; athauná, athguná, *eight fold* ; nauná, nauguná, *nine fold* ; dasauná, dasguná *ten fold.*

131. *One and three quarter fold* is expressed paundúne ; *two and a half fold*, *dhaguná, dháguná* ; *two and three quarter fold*, paune tíúne, &c.

132. Single, double, &c., are expressed as follows :—

Single, ikahrá, or kahirá ; *double*, dohará or doharas ; *triple* tihará or tiharas ; *quadruple* chaudará, cha-uhará, cha-uharas ; *quintuple*, panjauhará or paja-uharas ; *sextuple*, chheaurá ; *septuple*, &c., sataurá, &c.

133. Adverbs of time are :—

To-day ajj ; *yesterday or to-morrow* kall ; *to-morrow*, bhalak, bhalke ; *day before yesterday, day after to-morrow*, parason ; *fourth day (inclusive) before or after*, chauth ; *fifth day (inclusive) before or after* ; panjauth ; *sixth day (inclusive) before or after* chhiauth ; *seventh day (inclusive) before or after*, satauth ; *eighth day (inclusive) before or after*, athauth.

134. The days of the week are :—

Sunday áitwár ; *Monday*, somwár or pír ; *Tuesday*, mangal ; *Wednesday*, budh ; *Thursday*, bír, wír, jumerát ; *Friday*, sukkar, [illegible] ; *Saturday* bár, saníchhar, haftá.

135. The months are :—

Chet	from middle of	March to middle of		April.
Baisákh	,,	April	,,	May.
Je*th*	,,	May	,,	June.
Hár, Há*rh*	,,	June	,,	July.
Sáun	,,	July	,,	August.
Bhádon, Bhádron	,,	August	,,	September.
Assu	,,	September	,,	October.
Kattak	,,	October	,,	November.
Maghghar	,,	November	,,	December.
Poh	,,	December	,,	January.
Mágh	,,	January	,,	February.
Phagga*n*	,,	February	,,	March.

136. The civil year begins with Chet; the astronomical, with Baisákh.

137. Each lunar month is divided into two parts of fifteen days each; the first, from new to full moon, is called sudí, or *the light half*, and the second, from full moon to new, badí, or *the dark half*. The dates, "tith, or thith," are as follows :—

1st	ekam.	9th	naumí, na-umí.
2nd	dúj.	10th	dasmí.
3rd	tíj.	11th	ikádsí, kádsí.
4th	chauth.	12th	duádsí.
5th	panchmí.	13th	tirádsí.
6th	chhath chat*h*, khas*t*í.	14th	chaude.
7th	satain, satmí.	15th	(sudí) punniá, puranmásí.
8th	a*th*ain, a*th*mí, as*t*mí, a*th*on.	15th	(badí) maus, amassiá.

138. The principal points of the compass are :—

N.	utar.	N. E.	ísan kau*n*.
S.	dakkhan.	S. E.	agan kau*n*.
E.	púrab.	S. W.	nairit kau*n*.
W.	pachchham.	N. W.	báib kau*n*.

SYNTAX.

Nouns and Personal Pronouns.

139. Two or more nouns coming together, and meaning the same thing, have a common government, *e.g.*, Ih tá sáde piu dharam singh dá mál hai, *This is the property of our father, Dharm Singh.*

Nominative.

140. The subject of a verb, except with the past tenses of active verbs, is required to be in the Nominative, *e.g.*, Ghorá achchhá tará ı nál challá haí, *The horse goes well.*

Instrumental.

141. The instrumental case is used to express the subject of any of the past tenses of active verbs, except kú*n*á *to say*; bolná *to speak*, liáuná *to bring*, and all verbs compounded with chukkná *to finish.*

142. In some parts, the sign "nai" is commonly omitted.

Genitive.

143. The genitive case is construed with several parts of speech :—

(*i.*) With nouns, as Sarkár dá mál, *The property of the state ;*

(*ii.*) With substantive participles, used as nouns, as Bálakan dá bharáunwálá, *The teacher of the boys ;*

(*iii.*) With adjectives, as Is kanm de laik, *Fit for this business,*

(*iv.*) With gerunds, as Uh phal de khábadíán rogí hogiá, *He became ill by eating fruit ;*

(*v.*) With verbs in the infinitive mood, as Uh mere áun te akk giá, *He was offended at my coming ;*

(VI.) With prepositions (*see* 120), as Guáchí hoí pothí mere bharáw de kaul haí, *The lost book is with my brother ;*

(VII.) With a participle, as Uh mere áunde hí margiá, *He died at the moment of my coming.*

144. The noun, which governs the genitive, is sometimes omitted, as Rája de (ghar) ikk putt janmiá, *A son was born to the king* ; usdí (gall) sun, *hear him* ; ghar diạn (lokán de) wánjhú, *like the people of the house.*

145. The preposition is not always expressed, as Main usí jágá rahángá, *I will stay in this very place.*

146. The sign of the genitive is very often omitted, as Is lai for Is dá la-i, *on this account ;* ikk Nának pádrí áiá, *a priest of Nának came.*

147. The genitive is usually, though not always, placed before the noun that governs it.

148. The genitive with táín is sometimes substituted for the dative or accusative, as Un mere táín káchú dittá, *He gave me a knife* ; uh mere táín ápne nál le giá, *he took me with him.*

Dative.

149. The dative preposition nún is often omitted, as Uh ghar giá, *He went home.*

Accusative.

150. The accusative is used after an active verb, as Uh manukkh ápne ghore nún márdá hai, *the man is beating his horse.*

151. The nominative form of the noun is frequently used for the accusative, especially after verbs denoting giving, asking, or receiving, as Uh pothí mai nún dio, *Give me that book ;* un ikk sawwál mai nún puchhiá, *he asked me one question.*

Ablative.

152. Instead of taking a preposition, the ablative sometimes adds *i* or *e* to the final syllable, *e.g.*, Merí jabání, for Merí jabán te, *By my tongue*; phajre, *in the morning* (*see* also 30).

153. *Nouns* of time and place are often repeated, and used in the ablative without a preposition, to express the idea of continued succession; as Uh gharí gharí áiá, *He came continually*; nagar de phúk jándí khabar ghar ghar khind rahí sí, *the news of the burning of the city spread from house to house*; but they are more properly adverbs.

Vocative.

154. The vocative is construed with an interjection, either expressed or understood, as He mundiá, *O boy!* marukkhá *O man!*

Adjectives, adjective pronouns, and participles.

155. Such must agree in gender, number, and case with the nouns, pronouns or infinitives, which they qualify, *e.g.*, Uh oprián gáián nún rakkhdá sá, *He was keeping other people's cows*; asín ihián jíhián gallán nahin sunían sían, *we had not heard such words as these*; ih kurí wadí hassanwálí haí, *this girl is a great laugher.*

156. When used to qualify several nouns of different genders, connected with each other by a conjunction, they must either agree in gender and number with the nearest, or be put in the masculine, generally the masculine plural, in reference to them all.

Verbs.

157. A Verb must agree in gender, number, and person, with its subject, whenever that subject is in the nominative case, *e.g.*, Jimídár lok bhaun nún báhan de se, *The farmers were ploughing the ground*; sárían trímatán milke kanm karangíán, *all the women united will do the work.*

158. When a verb has two or more nominatives in the singular number, united by a conjunction, it may be made plural, so as to agree with all of them; but if they are of different genders, the verb must be in the masculine form, *e.g.*, Pitá ar dhí katthe jánde se, *The father and daughter were going together.*

159. If all the nominatives are plural, or even the one adjacent to the verb, their persons being the same, the verb refers directly to the last only, and agrees with it in gender, and number *e.g.*, Pitá ar uh dián dhián katthián jándián sían, *The father and his daughters were going together.*

160. When the nominatives are of different persons, the verb conforms to the first, rather than to the second, and to the

second rather than to the third, *e.g.*, Main ar tún jáwángé, *I and you will go*, tún ar tere bhái jáoge, *you and your brothers will go*; but the third person, if plural, and nearest the verb, may prevail over both the other persons, if singular, *e.g.*, Main ar tún ar tere bhái katthe jánge, *I, and you, and your brothers, will go together.*

161. An active verb, in the past tenses, when the instrumental is used, agrees with its object, if used in the nominative form of the accusative, in gender and number, *e.g.*, Ráj nai uchchí kandh usárí, *The mason built a high wall*; but if the object is in the accusative form, the verb must be in the third person, masculine, singular, *e.g.*, Ráj nai uchhí kandh nún usáríá, *The mason built a high wall.*

162. When there is more than one object in the nominative form, the verb should agree in gender and number with the nearest.

Infinitive and gerund.

163. Verbs in the infinitive, and gerunds, are subject to the same general rules as nouns.

164. The infinitive of an active verb, which has a noun in the nominative form for its object, must agree with that noun in gender and number, *e.g.*, Kachíchíán láiníán hon gián, *There will be gnashing of teeth.*

165. Gerunds also sometimes conform their gender to that of the nouns they govern, *e.g.*, Merá bharáu merí jamín atte hawelí pái cháhandá hai, *My brother wishes to build a house on my ground*; but not always, *e.g.*, Asín pothíán parhíá karde hán, *We are in the habit of reading books.*

INDEX TO GRAMMAR.

GLOSSARY

OF

TECHNICAL TERMS AND WORDS.



Gurumukhi.	English.
	A
Á	The sound with which singers begin their music.
ABDHÚT	A kind of Hindú devotee who worships Shiv, neglects the ceremonies of religion, and goes naked, having the body besmeared with ashes.
ADDIÁU	Fees or presents, given to priests, musicians, &c.
ADES	A salutation of Jogís.
ADHARWANJÁ	Tying one end of a sheet round the naked waist, and throwing the other end overt he shoulder, a common preliminary to cooking among Hindú women.
ADHIÁRÁ	An arrangement, by which the profits of cultivation or cattle-rearing are devoted equally between the pe son who furnishes the land or stock and the labour.
AGAST	A thing formed of paper, somewhat like an umbrella, and turned constantly over the head of a bridegroom, as part of the marriage ceremony.
AKÁSBIRT	Living on what Providence may send from day to day.
AKÁSDÍP	A lamp, which Hindús hang aloft on a bamboo, in the month Kattak; also a beacon.
AKÁSPAUN	Inhaling and holding the breath, a Jogí ceremony.
AKHÁRÁ	A place for wrestling or fencing or other sports.
AKK	A plant, containing a milky juice, which grows abundantly in sandy jungles.
ÁLÁP	Tuning the voice for singing, taking the pitch.
ALLÍ	A gold or silver ornament, worn on the forehead, commonly consisting of several pieces.
AMBÁRÍ	**A litter or seat, with a canopy, to ride in, placed on an elephant or camel.**

A—*continued.*

AMBCHÚR ... ... Parings of the mango, dried in the sun.

AMBÍR ... ... The coloured powder, thrown by Hindús on each other during the Holí.

AMRAT ... ... The food of the gods, ambrosia, nectar, immortality.

ANWLÁ ... ... The name of an acid fruit, which is used for medicinal, dyeing, and other purposes.

ARGJÁ ... ... The name of a perfume of a yellow colour and composed of several scented ingredients.

ÁRSÍ ... . A gold or silver ring, with a mirror set in it, worn on the thumb.

ÁRTÍ ... ... A ceremony, performed in adoration of the gods, by moving burning lamps circularly round the head of the image, or before it, accompanied with boisterous music and ringing of bells.

ASÁURÍ .. .. A kind of song or musical mode.

AST ... ... The ashes of the dead, the bones, &c., which remain unconsumed by the fire of a funeral pile.

ASTAK ... . A song in honour of a tutelary saint or deity.

AUGHAR... .. .. A kind of Hindú fakír, whose habits are very filthy, and who wears brass rings in his ears.

AUNSÍ ... . A kind of figure drawn on the ground, in the form of the head of a rake, by which a superstitious ceremony is performed, by way of prognosticating the visits of friends.

AUTÁR ... . Birth, incarnation.

B

BÁBAL ... . A father, a term used by daughters, and especially in the songs, which are sung at weddings.

BABÁN ... ... A bier for an aged person, prepared with special expense, as a mark of respect.

BABRÁNA ... . The long, loose, dishevelled hair of a fakír.

BÁBRÍÁN ... ... Hair too short to be tied into a knot.

BÁCH ... ... An assessment, or exaction of labour and produce, made by Government, in addition to the regular taxes.

BÁCHBIGÁR ... ... Exaction of labour without compensation.

BADÁNÁ . ... The name of a sweetmeat, resembling the mulberry, made of gram, clarified butter and sugar.

BADDH ... ... The stubble of wheat, &c., still standing in the field.

B—*continued.*

BÁDLÁ	... A certificate, given to a Government servant, stating the terms of service, &c.
BÁGHÍ PÁUNÍ	... To flap the arms against the sides, at the same time making a loud tremulous sound with the voice, done by beggars to excite in the spectators an almsgiving humour.
BÁGPHA*R*ÁÍ	... That which is given to a groom by the buyer, after a horse is sold.
BÁGPHA*R*ÁI	... That which is given to the sister of a bridegroom when she leaves him, after having led or attended him a short distance on the wedding journey.
BÁH	... Flowing in of sand and water from the bottom of a well.
BAHÍ	... A ridged cylinder of gold or silver, worn on the arm by women as an ornament.
BAHIK	... A common, or open ground, near a village where cattle assemble.
BAHINDÁ	... The stripping and robbing by native women of any one whom they may meet on the 1st of Magh.
BÁHI*R*Á	... Eating stale bread and drinking water drawn the previous day, practised as a religious rite by Hindús, on the Tuesdays of the month Chet, in worship of the goddess of small-pox.
BAHO*R*Á	... Gifts to the bridegroom's mother, at a wedding, by the bride's father.
BAHO*RE*. DÁ TEUR ...	... The petticoat, sheet and breast piece, given to a bridegroom's mother, at a wedding, by the bride's father.
BAHU*TT*Á	... An ornament worn on the upper part of the arm.
BAINCHHAR	... A man remarkable for corpulence and strength, but not for wits.
BÁISÍ	... A kingdom of twenty-two states, spoken of a hill sovereignty.
BAI*TH*AK	... A place where people meet to sit and converse.
BAJNÍ	... A percentage of the produce of a field set apart for the benefit of the poorer classes, as barbers, blacksmiths, bards, &c.
BAKÁIN	... The name of a tree, having a thick umbrella-shaped top.
BAKHÚKÁ	... A place prepared by Hindús to the memory and for the worship, of ancestors, consisting of a pit, and a pillar formed of the earth taken out of the pit; there are generally three or four together.
BAKHALÍÁN	... Wheat, gram, maize, &c., boiled whole and eaten with condiments, such as salt pepper, oil, &c.

B—*continued.*

BALÁJ	That which is given to carpenters and other artisans, also to Bráhmans, on the first or second days after the Diwálí.
BALBAKKARÁ	A goat that has been offered to a deity.
BALBALJÁNÁ	To go round and round a person, in token of devotion to his interests.
BALBHAKKH	One who eats what has been offered to a deity, it being supposed that he does so at his peril.
BÁLBHOG	An offering to Krishna, presented early in the morning.
BALGUN	The wall, hedge, or fence, surrounding a piece of ground.
BALL	The leather thong used in driving a suhaga or drag over ploughed ground
BAM	A medium musical mode.
BAM	A mumbling sound, made by the worshippers of Shiv, and supposed to be pleasing to him as "Bam, Mahádew, bam, bam."
BÁN	A well, or reservoir, with steps leading down to the water.
BANBAJÍR	A person who has charge of a forest district.
BAND	A mixed feed given to cows and buffaloes to increase their milk.
BÁNDH	Embargo laid on an article.
BÁNDHÁ	An article set apart as a pledge for the payment of a sum of money.
BÁNDHÁ	Property devoted to religious or charitable purposes, to procure the recovery of a person from sickness.
BÁNDHÁ	Any thing forbidden to be sold publicly.
BANDHÁ	A string put about the neck in connection with a vow.
BANDHEJ	A sum, given by stipulation to certain fakírs at weddings, to prevent them from giving trouble.
BANDÍ	The name of an ornament, worn by women on the forehead.
BANDNÁ	The Hindú ceremony of swinging a young child over a heap of mud on the 12th of the first pakkh of Bhádon.
BANG	An ornament, worn on the wrists, made of glass, &c.
BÁNGAR	Land, watered neither from well nor river, but dependent on the rain.
BANGNÁ	An ornament, worn by women on the forehead.
BANGRÍ	A kind of bracelet worn by women on the wrist.
BÁNÍ	The devotional service of the Sikhs.

B—*continued.*

BÁNK	... An ankle ornament, worn by women, usually made of silver.
BÁNK	... A wooden dagger used in fencing.
BÁNK	... A large oil or ghí vessel made of skin
BÁNKPAṬÁ	... Single-stick, dagger-exercise.
BANNÁ CHANNÁ ...	... Earth thrown up into a ridge to form a boundary.
BÁNSTOR	... The name of a caste who work in bamboos.
BÁNYÁN	.. A Hindú shopkeeper.
BÁR	... A dirge sung for those slain in battle.
BÁRÁ	... A leather well-bucket.
BÁṚÁ	... A sheep fold or enclosure.
BÁṚÁ	... Ground on which melons, etc., are planted.
BARÁGÍ	... A class of fakírs, who are under a vow to abstain from flesh and wine.
BARAN	... A caste, one of the four primary Hindú castes.
BARAṚ	... The name of a low caste, much given to begging.
BARÁ SÚHÍ	... The clothing, &c., given to a bride by the bride-groom's father on the day of the wedding.
BARÁT	... A bridegroom's party at a wedding.
BARÁTH	... The material manifestation of the Deity, *viz.*, the universe viewed as constituting his bodily parts.
BARÍÁN	... Dál soaked, ground, and made up into balls with condiments, and dried in the sun.
BÁRNÁ	... To devote an article, usually money, by passing it round the head of a friend in token of attachment and devotion to him, after which it is given away to the poor.
BARNÁ	... A present of clothing, jewels, etc., sent to a bride before marriage, by the family of the bridegroom.
BARNÍ	... Performing religious rites for a family; the office of a household priest.
BÁSAKNÁG	... The name of the fabled snake, which is said to be coiled round the earth, to keep it from bursting.
BASANT	... The spring of the year (from middle of March to middle of May) according to the Shástras, but among the common people, from middle of February to middle of April.
BASANT-PANCHMÍN ...	... The fifth day of Magh, distinguished among the Sikhs as the anniversary of Gurú Govind Singh's decease.
BAṬÁÍ	... The share of produce which belongs to Government.

B—*continued.*

BATARNÍ	The river, over which Hindús suppose the souls of the departed pass, in entering the invisible world; also a cow offered to Bráhmans, when one is near dying, with a view to his safe passage over.
BATÁSÁ	A sweetmeat.
BATEHRÍ	Food sent by the family of a bride, of the higher class of Hindús to the lodgings of the groom and his family, on the first day of the wedding ceremonies, it being contrary to rule to receive them under the bridal roof on the first day.
BATLOH	A large brass vessel, containing one or two maunds, in which Hindús cook their food when large quantities are required.
BATNÁ	A mixture of meal, oil, and some fragrant material, which is used as a substitute for soap, having the property of making the skin soft and delicate.
BATT	A boundary line between fields.
BÁTTÍ	Extra allowance of food to sepoys.
BÁULÍ	A well, in which there are steps leading down to the water.
BÁURYÁ	A low caste, who inhabit the jungles, and live partly by the game they catch, and partly by thieving.
BED	A wooden canopy or pavilion, underneath which Hindú marriages are performed.
BEDÁNT	The name of a Hindú system of philosophy.
BEDÍ	A division of the Khattrí caste, to which Gurú Nának belonged.
BEGÁRÍ	One who works under compulsion, whether paid or not.
BEHÍ	The food placed before a wedding party at the bride's house.
BEÍN	An irregular stream with a clay bottom, having the appearance of a canal, of which there are two in the Jalandhar Doáb.
BEL	Money given to dancing girls and others at a wedding.
BELNÁ	The stick, with which the hand of a bridegroom is struck, as a part of the marriage ceremony.
BER	A coarse rope made of grass, straw, etc.
BET	The low land bordering on a river.
BHÁBRÁ	A caste of the Jainí persuasion, chiefly employed in traffic.
BHABÚTIÁ	A fakír who rubs himself with ashes.
BHADDAN	The first shaving of a child's hair.
BHÁÍ	An honorary title amongst Sikhs.

B—*continued.*

BHÁJÍ	... A present of fruits, sweetmeats, etc., sent by the parents of a bride and bridegroom to their friends, when inviting them to the wedding.
BHAJWÁN	... Salmon-coloured, reddish-yellow, coloured with gerú (fakír's clothes).
BHÁN	... The mark made through a green field by turning down the stalks on both sides, in dividing it between two parties.
BHAN*D*	... One who sings or recites verses in abuse of another, and with a view to injure his character.
BHAN*D*ÁR	... A fakír's cooking-place.
BHA*R*BHA*R*Í	... A sudden rise in the price of grain, etc.
BHARO	... A watering-place for travellers, etc., being furnished with vessels ready filled.
BHA*R*WÁÍ	... Wages given to a teacher.
BHA*TH*IÁRÁ	... One who prepares victuals for travellers at an inn.
BHÁ*T*Í	.. Land bestowed on a Bráhman or fakír by a ruler, as an act of religious almsgiving.
BHÁ*TR*Á	... A low caste of Bráhmans, that subsist by begging.
BHA*TT*	... A division of the Bráhman caste, generally employed in singing the praises of persons in the hope of remuneration.
BHATTÁ	... Food taken to farmers and their workmen in the field.
BHATTÍ	... Food prepared for the family of a deceased person by a relative or friend.
BHATTÍ	... Grain given by a zamíndár to a blacksmith, on having a new hoe or ploughshare made.
BHÁULÍ	... Paying a share of grain, etc., as rent or revenue, the cutting and gathering being done under the inspection of a servant of the government or landlord.
BHA-U*N*Í	... The wheel on which the rope of a well-bucket turns.
BHAU*R*	... The sound made with the beating of shoes, "as the shoes went bhau*r*, bhau*r*," spoken of one cast in a suit.
BHE*T*	... A sacrifice, offering, or song of praise, in honour of a goddess.
BHI*TT*Á	... The white earth, which, when ground and mixed with water, is used by boys in learning to write.
BHOJKÍ	... A Bráhman, who officiates and receives the offerings at certain shrines.
BHONDÁN	.. Money given to the presiding Bráhmans at the close of a wedding.

B—*continued.*

BHUÁRÁ	Prevalence of an epidemic or other sickness in a particular locality.
BHUÁRÁ	A place, enclosed with a thorn hedge, outside of a village, where cattle are kept, each zamíndár having his own.
BIÁHNÚ	A suit of clothes, given to the bride by the bridegroom's father, two days after marriage.
BIÁR	A vegetable or fruit left for seed.
BICHHÚÁ	A ring, worn by women on the toes, the upper side of which is broad.
BICHKANUÁ	An ornament worn on the central part of the ear.
BIDÁIGI	A present given to a person on dismissing him.
BIDDH	The timbers, set obliquely at the edge of a well, to support the wheel on which the rope runs.
BIJAK	Invoice, or price ticket.
BÍN	A name applied to two kinds of musical instruments, the one a stringed, the other, a wind, instrument.
BIND	A coarse rope of grass or withs, coiled within a kachchá well, as a support to keep the sides from falling in.
BINDÍ	The name of an ornament worn by women on the forehead.
BINNÚ	A pad or mat placed on the head to support a burden.
BÍR	Meadow or woodland reserved for the Government.
BÍR	A boundary line between fields.
BIRÁGÍ	A religious ascetic, who abandons terrestial objects, thoughts, passions, etc.
BISARJAN	A mantar, repeated by Bráhmans, etc., at the close of pújá for the purpose of giving the God his dismission.
BODDÍ	The small tuft of hair that a Hindú retains on the crown of his head.
BOHUL	A heap of grain on a threshing floor, winnowed and ready for storing away.
BOK	A he-goat, especially one kept for breeding purposes.
BOKKÁ	A leather-bucket used in drawing water from a well.
BOR	A kind of silver or gold ornament, worn on the feet, loins, arms, &c., made so as to tinkle.
BRÁÍ	Grain given to carpenters, etc., at sowing time.
BUDHKÁ	A boy's pigment-stand, used by school boys in writing on their wooden tablets.

B—*continued.*

BUHUNÍ ... ... The first sale in the morning, for which the cash is paid down.

BUNJÁHÍ ... ... A division of the Khattrí caste, comprising fifty-two gots, the members of which intermarry among themselves, but remain separate from other Khattrís.

BURDO BURDÍ ... ... Fighting cocks, &c., on the condition that the owner of the winner takes both.

BYÁNÁ ... ... A pledge or earnest money, a rupee generally being placed as a deposit, after a bargain is made, and before the full price is paid up, to prevent either party retracting.

C

CHABÚTARÁ ... ... An elevated place to sit on, made of bricks or earth.

CHÁDARÁ ... ... The ceremony, among Sikhs, of marrying a widow to a brother, or other relative, of the deceased husband, which consists in having a single sheet spread over the contracting parties by the officiating Granthí.

CHAKAR .. .. A sharp-edged iron, or steel, discus, carried on the head by Akálís, and used as a weapon.

CHAḰK ... ... A frame on which the wall of a well is built.

CHANDÁL ... . A low mean person, one of low caste, an outcast.

CHANDAÚÁ ... . A coloured awning, stretched with the Granth over a bride or bridegroom, in the ceremony of Máyán at weddings.

CHAUDHARÍ ... ... The headman of a village or of a trade.

CHARH ... ... A trench dug in the ground and used as a fireplace, when large dinners are to be cooked, and several pots are to be set on at one time.

CHÁT ... ... A mess for cattle, made of *átá*, salt and water.

CHATTH ... ... The ceremony of feeding Bráhmans and others on special occasions, as on the consecration of a well or tank to expiate the guilt supposed to have been acquired by killing insects in digging it.

CHÁU ... ... The colter of a plough.

CHAU BACHCHÁ ... ... A reservoir of masonry, usually adjacent to a well.

CHAUKÁ ... ... A place besmeared with a mixture of cow-dung and mud where Hindús eat.

CHAUNK... ... ... A square place prepared on the ground, over which *átá* is spread at weddings, dedications, &c.; on the *átá*, marks are made by a Bráhman or barber to obtain favourable omens from the planets, and these marks are worshipped by the bride and bridegroom, or other parties concerned.

C—*continued.*

CHAUNKÍ BHARNÍ ...	... To sleep on the ground, instead of on a bed, from religious motives; to fulfil a pilgrimage without sleeping on a bedstead, *i.e.*, when a company of pilgrims stop at a place on their way, those, who intend joining them there from the surrounding villages, come in, and with them many of their friends, who keep watch through the night, and return home the next morning.
CHAUNPKALÍ	... A kind of necklace worn by women.
CHAUNT*RÁ*	... See Chabútará.
CHAUPA*R*	... A game played with long oblong dice.
CHET	... The name of the first month in the civil year.
CHHÁBBÁ	... A small basket used for keeping bread in.
CHHAKK	... Presents given to a bride by her maternal grand-parents.
CHHATTÍ	... A piece of red silk sent to announce the death of a person to his relatives.
CHHEDNÍ	... A shoemaker's awl, but used in the Panjáb only to cut leather, not to bore holes, and its blade is always flat.
CHHÍMBÁ	... A washerman.
CHHÚCHHÍ	... The part of a gun-stock, in which the ramrod is inserted.
CHIKÁ	... A funeral pile, a bier.
CHIPPÍ	... An oval-shaped dish usually made of wood, used by fakírs.
CHIT*THÁ*	... A memorandum of money paid, or wages of servants.
CHOLÍ	... A short gown, worn by women, reaching only to the waist.
CHO*TÍ*	... A large lock of hair on the top of the head.
CHUÁ*RÍ*	... A bamboo, used for raising a load to be deposited on the back of a beast of burden.
CHUHARH*THÁ*... ...	... A well with four Persian wheels.
CHÚH*RÁ*...	... The name of a very low caste, whose business is sweeping.
CHUKÁWÁ	... The rent of a village or district.
CHUKANTÍ	... The sum agreed upon as the price of any thing.
CHUNGÍ	... Tax levied on merchants by weighmen, being a handful of whatever is weighed.
CHÚ*R*	... A set of bracelets, extending from the wrist up the fore-arm.
CHÚRMÁ...	... A dish consisting of bread broken and mixed with ghí and sugar.
CHUTKÁ...	... A large handful, as much as can be taken up with the hand and fingers extended.
CHUTKÍ	... A small handful, as much as can be taken up with the thumb and fingers.

D

DACHCHNÁ ... ... A present to Bráhmans on solemn or sacrificial occasions.

DAHÁ ... ... A stick fastened to the neck of cattle, to keep them from running away.

DÁÍ ... ... The bride's attendant, who instructs her in the performance of the ceremonies.

DÁIÁ ... ... The bridegroom's attendant, who instructs him in the performance of the ceremonies.

DAKAUT ... ... A caste of Bráhmans, who consider themselves able to bear the calamity of the jabbardán, and therefore do not hesitate to receive it.

DÁKHULÁ ... ... The entrance of a wedding party into a city or village.

DAMDAMA ... ... A monument raised in commemoration of great Gurús among the Sikhs.

DAMMÁNSÍHÍ ... ... A proportionate distribution of a bankrupt's property among his creditors.

DAND ... . An ornament worn round the arm above the elbow.

DANDÁ ... ... A fakír whose head and feet are naked.

DANDAUT ... ... A Hindú salutation.

DÁNPATTAR ... ... A deed of conveyance for a gift.

DARAÍN ... ... An inflated buffalo-skin used as a buoy in ferrying a stream (common in the hills.)

DARBÁR ... ... The common appellation of the great Sikh temple at Anmritsar.

DARMADÁRÍ ... ... Adjustment of a dispute.

DARSANÍ... ... ... A draft payable at sight to one bearing certain marks, which it describes.

DASAUNDH ... ... A tithe or votive offering of one-tenth of the estimated value of a person or animal, given to a god.

DASOGIÁHRÍ ... ... A method of sharing, by which one takes ten, and the other eleven parts.

DASOTRÁ ... ... Ten per cent. of revenue given to the headman of the village.

DASTAK ... ... Demurrage or fine imposed and renewed daily for delay in obeying orders.

DAUNDAUNKARNÁ ... ... To publish by beat of drum.

DEHRÁ ... ... A sacred sepulchral monument or Gurú's seat.

DHÁB ... ... An unwalled tank or pond.

DHÁHÁ ... ... The high ground which has not been overflown by the current of a river.

DHAÍDENÍ ... ... To sit before anyone, and obstinately refuse to leave, by way of extorting compliance with some demand.

DHANÁSARÍ ... ... The name of a musical mode, which is only performed after three in the afternoon.

D—*continued.*

DHA*R*Á	Something thrown into the opposite scale, to balance a vessel in which a liquid is to be weighed.
DHARÁÍ	Hire for taking care of articles.
DHARAB	A heap of grain, or quantity of other merchandise, collected to be weighed.
DHARMSÁLÁ	An inn, where poor travellers are supplied gratuitously.
*DH*ÍNGULÍ	A well-bucket attached to a pole, which works on the lever principle.
*DH*OK	An appointment for two litigants to meet at a certain place to have their cause adjudicated.
DHÚÁN	An ignited pile of chaff and rubbish, around which people warm themselves in cold weather.
DÍBBH	A species of spear grass used in several ceremonies.
DOÁBÁ	A country between two rivers.
DOHAR	Ploughing a field both ways, length and cross.
*D*OR*Á*	An ornament worn by the bride at weddings.
DONNÁ	The country between two small streams.
*D*ÚM	The name of a caste of Muhammadan musicians and bards.
DÚ*N*	A tract of country lying between two mountain ridges.
*D*UNGWÁÍ	Collecting grain, harvesting.

E

END*W*Í	A hoop-shaped mat or cushion, made of cord or cloth, and placed on the crown of the head by those who carry burdens, especially by those who carry vessels of water.

G

GAHÁ	Seizing and holding under restraint persons or property belonging to a debtor, in order to compel payment.
GAHÁÍ	Threshing or treading out corn with oxen.
GÁITRÍ	The name of a mantar, a prayer repeated by Bráhmans with the rosary.
GAN*D*Á	A string with knots, worn on the neck, &c., as a charm.
GANDHÍLÁ	The name of a very low caste, a sort of gipsies.
GANGAUTÍ	A kind of earth obtained from the Ganges and used for marking the forehead.
GARASNÁ	To get one into trouble by pressing a claim which cannot easily be met.
GARIST	The married state or condition of a secular (not a monk.)

G—*continued.*

GAUNÍMÁR ... ... A caste of people whose women, wandering away from home, pretend to be widows, and having induced persons of wealth to marry them, watch their opportunity to seize and carry off valuable property.

GA-UR ... ... The name of a musical mode, sung at midday,

GAUR ... ... The name of a caste of Bráhmans that had their origin in the country of Gaur.

GA-URÍ ... ... The name of a musical mode, sung towards evening.

GHEULÍ ... ... A cow that gives rich milk.

GHUNGANÍ ... ... Grain of any kind, boiled whole.

GIRDÁ ... ... The circle of hair round the head, when the crown is shaven.

GIRÍ ... ... A title of a class of Hindú fakírs.

GOKHRÚ ... . An ornament worn on the wrist, being a ring with a ridged back.

GOT KUNÁLÁ .. .. The eating together of persons of the same family on the bringing home of a bride.

GRANTHÍ ... ... One whose business it is to read and expound the Granth,—very few, however are able to do the latter.

GUHÁ ... . A dried cake of cow-dung.

GUHARÁ ... ... A stack of dried cow-dung.

GUJJAR .. .. A caste of people who sell milk.

GÚN ... ... A hair-cloth, or hemp, sack used for loading asses, oxen, and mules.

GURBHÁÍ ... ... A fellow-disciple of the same Gurú.

GURWÁR... ... ... The day on which one is initiated as a disciple..

GUTÁWÁ... ... ... A mess for cattle, made of cut straw, oil cake, meal, water, &c.

GUTT ... A women's hair, plaited and hanging down the back.

H

HÁL ... ... A state of ecstacy into which fakírs work themselves.

HÁR ... ... A string of beads.

HÁR ... ... A long succession of fields with luxuriant crops.

HARH ... ... A mountain torrent.

HARHAT... ... ... A Persian wheel.

HARÍ ... ... A portion of land-tax levied while the corn is standing, before it is ripe, practised by the Sikh government.

HÁRNÁ ... ... To guess at the weight of a thing by lifting it.

H—*continued.*

HASLÍ	... A gold or silver collar worn by women and children as an ornament.
HATTÁL	... Shutting up all the shops in a market.
HÍLÁ WASÍLÁ	... One by whose aid employment is obtained.
HINDAKÍ	... The character and writing in which accounts are kept.
HOKÁ	... A public proclamation.
HUNDÁBHARÁ... ...	... Contract for transportation of goods, including the payment of duties, without extra expenses.
HÚN KÚN...	... The ups and downs of life.

I

IṆÁMÍ	... Land, &c, free from toll, &c.
INDRÍ	... An organ of sense, a name given to the different organs of action and perception; those of action being the hand, the foot, the voice, the organ of generation and the organ of excretion. Those of perception being the brain or mind, the eye, the ear, the nose, the tongue and the skin.
IST	... A favourite, or patron, deity.

J

JABHEDÁR	.. A man of rank and spirit.
JAGG	... A great feast given to Bráhmans and the poor from religious motives.
JÁGÍR	... Land given by Government as a reward for service.
JAJMÁN	... A person, on whose custom Bráhmans, barbers, and others have a legal claim. The hereditary Bráhman or barber, &c., of a village must be paid his fees, whether he be employed, or another.
JAKHMÁNÁ	... Compensation to a soldier for a wound or the loss of a limb in battle.
JAKKH	... A very holy man and most devoted worshipper.
JÁMAN TÁHAD ...	... Bail or security.
JÁNAMPATRÍ	... A horoscope in which the birth of a child, year, lunar date and configuration of the planets at time of birth, are detailed.
JANEÚ	... A string worn round the neck by Bráhmans and Khattrís.
JANGAM...	... A class of Hindú fakírs, who wear matted hair, and ring a bell.
JANNY	... The company, which attends a bridegroom at a wedding.
JAP	... Silent repetition of the Name of God.

J—*continued.*

JÁP ... ... A devotion which consists in silent repetition of the Name of God, and counting the beads on a rosary.

JAT ... ... Matted hair as worn by fakírs.

JATT ... . A caste of farmers.

JHARÁL ... ... An excavation by the side of a river, from which water is drawn up for irrigation.

JHARÍ ... ... Long continued rain.

JHÍWAR ... ... The name of a caste who catch fish and birds, and carry pálkís.

JHUSMUSÁ ... ... The morning or evening twilight.

JÍUN BÚTÍ ... ... A favourite source of gratification, a besetting sin.

JOG ... ... Austere devotion and intense meditation, practised by Jogís.

JUHÁR ... ... A Hindú salutation.

JÚN ... ... One of the eighty-four lakhs of births or transmigrations, to which bad men are subject.

K

KACHCHH ... ... Measuring land or estimating the produce.

KACHKOL ... ... A dish used by devotees to collect their offerings in, being half the shell of a cocoa-nut.

KADHÁÍ ... ... Weeds, &c., cleaned out of a field.

KAHÁNÍ ... ... A marriage engagement.

KAJJAL ... ... Lampblack, with which the eye-lids are painted.

KALANDAR ... ... A kind of monk, who deserts home and friends, and travels about with shaven head and beard.

KALS ... ... An earthen water-vessel, used in Hindú worship.

KÁMAN ... ... The jugglery performed by women at the time of marriage, by which it is supposed the bridegroom is affected, and ensnared in the bride's love.

KAMARKOT ... ... An exterior city wall built for defence.

KANGAN ... ... An ornament worn on the wrists by men and women.

KÁNGANÁ ... ... A parti-coloured thread, tied round the right wrist of a bridegroom or bride.

KANGHÁ .. .. A large comb used by Sikhs.

KÁNGRE ... ... The name of a game, in which boys draw lines with charcoal on stones in two different places.

KANJAR ... ... A class of people, who wander about manufacturing and selling surki mats, baskets, &c.

K—*continued.*

KANOÍ	... An officer appointed by Government to value a crop.
KANTHÁ	... A rosary, made of large beads of gold, silver, crystal or onyx.
KÁNÚNGO	... An officer, who keeps an account of the tenures by which lands are held.
KAPÁL KIRYÁ	... A ceremony among Hindús, by which, when a corpse is burnt, the nearest relative breaks the skull, in order to allow the tenth sáns to escape, nine being supposed to have departed at the time of death.
KARÁH	... A board used for levelling ground drawn by men or oxen.
KARÁH PARSÁD ...	... A kind of sweetmeat, made of flour, sugar and ghí.
KARBATT	... Self sacrifice, with a view to obtain salvation.
KATH	... A marriage engagement.
KES	... Hair of the head.
KHABCHÚ	... A left-handed man.
KHÁDAR	... The lowland on the margin of a river, which is occasionally overflowed.
KHADDA	... Stream running through a ravine.
KHANDÁ	... A two-edged dagger, worn on the head by Akálís.
KHANNÍ	... An ordeal of fire taken into the hands, to prove one's innocence.
KHAPPAR	... The alms-cup of fakírs.
KHARAR	... A blanket, placed on the top of a cart, for carrying food for the bullocks.
KHARÁUN	... A wooden sandal, fastened on with thongs.
KHÁRÍ	... A creek, inlet or deep water-course.
KHARJ	... The bass in music.
KHASRÁ	... Appraisement of a crop, and the book in which recorded.
KHATT	... A lot of presents, given to a bride by her parents.
KHÁTTÁ	... Daily account, or waste-book.
KHEP	... A trip; the goods carried in a single trip.
KHIDÁÍ	... Compensation for amusing a child.
KHING	... A stringed instrument, played with the fingers.
KHINTHÁ	... A patched quilt, worn by ascetics.
KHOBHÁ	... Marshy ground, a bog.
KHOJJÍ	... A detective or tracker of thieves.
KHOSSA	... One who has no hair except on the chin.
KHUCHCH	... A thorough investigation.
KHÚD	... Green barley or wheat, cut for horse feed.

K—*continued.*

KINNÁ ...	To rain moderately, to sprinkle.
KÍRNE ...	Artificial mourning and weeping at funerals.
KOH ...	A large leather vessel for drawing water from a well.
KULPAT ...	Family reputation.
KULTÁRAK ...	A youth, who is a credit to his family.
KUNDAL ...	An iron ring on an ox's neck, by which he is secured against thieves.
KUNGÚ ...	The name of a very fine composition of red colour, made of áunlá, used by women to ornament their foreheads.
KUPP ...	A stack of chaff.
KURAM KARÁHÍ ...	A dish prepared to be eaten on the occasion of the first meeting of the parents of a bride and bridegroom, and in which other persons are not allowed to participate.

L

LADDÁ ...	A load or burden for a hired animal.
LADDÁ BÁHUNÁ ...	To carry on hire (on mules, horses, &c.)
LÁG ...	The fees given to various functionaries at weddings, &c.
LAGAN ...	A present, sent by a bride's father to the house of the bridegroom, with the summons to the wedding.
LÁGMÁR ...	Withholding fees from Bráhmans and others at weddings, &c.
LAIPÁLAK ...	An adopted child.
LAJJU ...	A well-rope drawn by the hand.
LALER ...	A cocoanut.
LALERÁ ...	An empty cocoanut shell.
LAMBARDÁR ...	The headman of a village.
LÁMBÚ ...	A wisp of grass, &c., used in lighting a funeral pile.
LÁNÁ ...	A farmer's estate, with all its appurtenances, oxen, ploughs, &c.
LANGHÁÍ ...	Ferriage, or hire of a boat, or toll at a bridge.
LANGHÁNÍ ...	A rude stile in a hedge, consisting of a forked stick.
LAT ...	The current of a river.
LA-U ...	A crop or cutting of grain or grass, &c., that is cut more than once in the same season.
LÁU ...	A slanderous charge.
LÁULASHKAR ...	An army including baggage, followers, &c.
LÁUN ...	A well-rope drawn by oxen.
LÁUN ...	A ceremony at Hindú weddings, in which the bride and bridegroom make four circuits round a fire.

L—*continued.*

LÁUPÁU ... ... Something given instead of cash to discharge an obligation.

LAUS ... ... Extra pay to servants, &c., on a journey.

LÁVIHÁR ... ... A hired reaper.

M

MÁHAL ... ... The framework of rope to which the earthen pots of a Persian wheel are attached.

MAHÁPARSÁD ... ... Meat, or food presented as an offering to an idol.

MAHANT ... ... A headman among Hindú fakírs.

MAHASSUL ... ... One appointed by Government or a landlord to superintend the harvesting of grain, etc., that is raised on shares.

MAHITÁ ... ... A title of respect applied to Bráhmans and others.

MAHÚRAT ... ... The time supposed favourable for engaging in any enterprise or entering upon any business, as determined by divination.

MAJABÍ ... ... A Chú*rh*a who has become a Sikh.

MALWÁ ... ... That which is spent on account of a village, by the headman for the benefit of fakírs etc., settled by a tax levied half-yearly.

MANAUTÍ ... ... Agreeing to meet pecuniary obligations for another.

MAN*D* ... ... Low moist ground on the bank of a river.

MANǴ ... ... A betrothed female.

MANGETAR ... ... A betrothed boy or man.

MANHÁ ... ... An elevated platform in a cornfield, on which one sits to watch.

MÁNJHÁ ... ... The central portion of the Bárí Doáb.

MA*N*SÁT ... ... A man's height, used in speaking of the depth of water in a well or tank.

MANTRA ... ... An incantation or chant.

MA*RH* ... ... A monument erected in memory of a deceased Hindú.

MÁ*R*Í ... ... A small room, erected on the roof of a house.

MASÁN ... ... A place where corpses are burnt; also the bones that remain after a burning.

MASANDA ... ... A Gurú's priest, who receives offerings and presents them to the Gurú.

MA*T* ... ... A monument erected in memory of a deceased Hindú.

MAT ... ... An abbey or cloister of Sanniásí fakírs.

MA-ULÍ ... ... A wreath of thread of various colours, chiefly saffron and white, worn by women on the head at weddings.

MA-UN ... ... The masonry work of a well that remains above ground.

M—*continued.*

MEDNÍ	... A body of pilgrims going to visit the tomb of a saint.
MELAN	... A female guest at a wedding.
MELÍ	... A male guest at a wedding.
MILKH	... A family estate or patrimony.
MIRÁSÍ	... A caste of Musalmáns, employed as musicians, and bards.
MISAL	... A petty dependency subservient to the authority of a Rája.
MISSAR	... A title of respect for Bráhmans.
MITÍ	... Day from which interest is reckoned.
MODRÍ	... The man, who stands on the edge of a well, and handles the *charas*, in drawing water.
MODÍ	... A storekeeper.
MUCHALLAKÁ ...	... A fine, imposed in certain cases of arbitration, upon the party refusing to abide by the decision.
MUKAT	... Deliverance of the soul from the body and exemption from further transmigration.
MUKHÁLÚ	... A passage by which mountains are entered.
MUKLÁWÁ	... Bringing home a wife after marriage.
MULHO	... A bait-bird, set near a trap, to entice others of the same species.
MUNIÁR	... A manufacturer of glass armlets.
MUSADDÍ	... A headman in a Rája's, or Sardár's household.
MUSALLÁ	... A kind of staff, T shaped, carried by fakírs, to place the head on in prayer.

N

NAKHÁS	... An open market where horses cattle, &c., are sold.
NAMONARÁIN	... A form of salutation among Sunniásís.
NÁNKÁR	... An allowance in land or money, to husbandmen and others.
NANT	... A gold ear-ring worn by Hindús.
NAT	... The name of a tribe of jugglers and rope dancers.
NECHÍ	... Food given to Bráhmans daily for one year, for the benefit of a deceased person.
NEUNDÁ	... An invitation to a feast.

P

PÁHÍ	... A farmer who rents and cultivates land belonging to another.
PAHILÚN	... A cow, or buffalo, that has given, or is about to give, her first calf.

P—*continued.*

PÁHUL	... The Sikh baptism, or rite of initiation, which consists in sprinkling, on the face of the candidate, a kind of sherbet, previously consecrated, and passing round what remains, to be drunk by all the initiated, who are present, out of the same cup.
PAIN*TH*	... An open market, or market place.
PAI*R*Í	... The walk for bullocks in drawing water from a well.
PAKKHULÍ	... The large canvas sheet, spread at the bottom of a cart.
PALÁCH	... Ground left for a time, untilled and fallow.
PALÍTÁ	... A roll of candle-wick used in exorcising evil spirits.
PAMMÁ	... A name given in ridicule to Bráhmans in the Panjáb.
PANCH OR **PANCHÁIT**	... A Committee of arbitration.
PÁNDHÁ	... A school-master, or Bráhman who directs the weddings and other ceremonies of a family.
PANJOTRÁ	... Five per cent. of the revenue, given to the headman of a village.
PANJRATNÁ	... Five things put into the mouth of a deceased Hindú, *viz.*, gold, silver, copper, pearl and coral.
PARAMHANS	An ascetic, who professes to have subdued all his passions by meditation.
PARB	... A sacred day, or season of religious, idolatrous festivity.
PARITÁ	... One of the Bráhmans, that officiates at a wedding, holding a secondary place, and attending to anything that may requre his services.
PARSÁD	... Food, or sweetmeats, offered to the gods.
PÁSANG	... A make-weight to balance the scales.
PÁ*TH*	... Reading the sacred books as an act of devotion.
PATTAN	... A landing-place, or ferry, where the shore is smooth and hard, and the water fordable.
PAT*TH*	... A young goat, that has not yet begun to give milk.
PATWÁ*R*Í	... One who keeps the land accounts of a village.
PÁULÍ	... A four anna piece.
PAWITTRÁ	... A ring, made of dabbh grass, and worn on the fourth finger, on occasions of presenting certain offerings.
PETLÁ	.. A bathing place, where there is little or no descent to the water.
PEU*R*Í	... A wafer, pasted by Hindús on the forehead.
PHÁHU*R*Á	... A wooden scraper for removing manure from a stable.

P—*continued.*

PHAKK ... A gentle shower of rain, a drizzle.

PHÁLÁ ... The cotter of a plough.

PHALKÁ ... A square wooden frame, slightly loaded, drawn by oxen in treading out corn.

PHÁLÚ ... A plough-share.

PHÁNT ... The arm of a river.

PHARÁKÁ ... The shining-out of the sun on a rainy day.

PHATKÁ ... A winnowing of grain.

PINGAL ... A treatise on prosody or versification.

PÍR ... A threshing floor, or place where grain is stacked up.

POR ... A hollow bamboo, attached to a plough perpendicularly, with the lower end behind the share, and the upper having a hopper to contain the seed, which is thus drilled into the furrow in passing along.

PUJJAT ... That which has been paid on a sum due.

PUNN ... Charity given to obtain merit.

PURÁN ... The name of one of the eighteen Hindú Sástras.

R

RABÁB ... A kind of violin with three strings.

RÁG ... A musical mode of which there are six, named after six Deotás.

RÁGNÍ ... A tune of a class distinct from the rágs; there are thirty, named after different goddesses or devís.

RAHÁU ... A pause, or repeat, in music.

RÁHIT NÁMA ... The name of the Sikh Code.

RAHURÁS ... A form of worship, used by Sikhs in the evening.

RAKKH ... Land reserved by Government, the wood, grass, &c., on which, is not to be cut.

RÁKKHÍ ... Wages for keeping watch.

RANBÁS ... The apartments occupied by Ránís.

RANGÍSAUDÁ ... Merchandise bespoken at a certain rate, irrespective of what the market rate may turn out to be.

RAPTÍ ... A village chaukídár, who reports to Government.

RAR ... A level piece of ground.

RASÓI ... The place where Hindús cook and eat their food.

RÁTAB ... Daily allowance of food for horses, cattle, etc.

RATH ... A four-wheeled native carriage.

RA-U ... The course, or dry bed of a river.

R—*continued.*

RÁUL ... ... A wandering class, who practise begging, quackery, *thagí*, etc.

RAUN ... ... A marshy spot in a field, or on the border of a stream.

RAUNÍ ... ... Watering a field previous to ploughing.

RAUR ... ... Level ground, bare of verdure.

REJ ... ... The soaking of the ground, produced by the over-flowing of a river.

REURÍ ... ... A preparation of sugar, etc., in small cakes covered with til-seed.

RIND ... ... A man who is inattentive to religious duties.

ROJANDAR ... ... A day labourer.

ROKAR ... ... Cash, ready money.

ROKARYÁ ... ... One who pays cash; a cash-keeper.

ROLÁ ... ... The red powder, used by Hindús at weddings and at the Holi.

ROPNÁ ... ... That which is sent by a girl's father to the bridegroom elect in the ceremony of magní, consisting of seven dried dates, and various other things.

RUHAR ... ... The course, or dry bed, of a river.

RULD ... ... A sponge, one who lives on others.

RUNGÁ .. .. Something additional asked for by a purchaser, after a bargain is concluded.

RURH ... ... A torrent formed by rain.

S

SÁDH ... ... A religious person or saint.

SADHWÁÍ ... ... The stick put under the hinder part of a cart, to prevent it from tilting.

SAGAN ... ... Presents, or alms, given on contracting a marriage.

SÁHÁ ... ... The day appointed for a wedding, and fixed by astrologers.

SAHÚKÁR ... . A money-dealer or capitalist.

SÁÍ ... ... A small sum given to seal a bargain.

SALHÁBÍ ... ... Damp, applied to land subject to inundations, or that is well watered by the proximity of a stream.

SAMÁDH ... ... A Hindú, or Sikh, tomb.

SÁMÍ ... . A defendant in a law suit; also, a cultivator of the soil.

SAMRAN ... ... Mentioning the Name of God.

SANDHÍ ... ... A child or animal, etc., dedicated to the gods, and to be redeemed at one-eleventh of the value set upon it.

SANDHÍÁ ... ... Repeating mantras, and sipping water, at sunrise, sunset, and midday, a ceremony performed by Bráhmans, Chattrís and Vaisas.

S—*continued.*

SANDHÚ ... ... The name of a family among the Ja*tts*.

SÁNHSÍ ... ... The name of a class among the Ja*tts*.

SÁNI ... ... Cut straw, mixed with grain, oil-cake and water, as food for cattle.

SANKALAP ... ... A vow, or consecrating a thing, to God.

SANKH ... ... A shell blown by Hindús at worship.

SANNIÁSÍ ... ... A devotee, who professes to have abandoned the world.

SAPARDÁ ... ... A musician, attending on singing women.

SAPARDÁÍ ... ... Musicians, attending dancing girls.

SARÁDH ... ... A Hindú ceremony, in which they worship and feed Bráhmans on some day during the month Assú, in commemoration of their deceased ancestors, and for their special benefit.

SÁRANG ... ... The name of a musical mode.

SÁRANGÍ ... ... A musical instrument like a violin.

SAREWARÁ ... ... A Jain devotee, who wears a slip of cloth over his mouth, to avoid the inhalation of animalculæ

SARGAM ... ... The seven sounds of an octave; the gamut.

SARGAST ... ... A thing, formed of paper, somewhat like an umbrella, and turned over the head of a bridegroom in the marriage ceremony.

SÁRÍNÁ ... ... The grain given by farmers to the Chámars, inhabiting their villages, in compensation for the menial services occasionally exacted of them.

SARNÁÍ ... ... An inflated skin used to carry passengers across a river.

SASTAR BASTAR ... ... Arms and accoutrements.

SATÁBÁ ... ... A match for firing a gun.

SATÍ ... ... A woman who immolates herself on the funeral pile of her husband.

SATTÍ ... ... A market where dry goods are bartered, the price being fixed by a go-between.

SAURH SALÍTÁ ... ... Tent, bags, bedding, &c., loaded on a camel in travelling.

SÁWADHÁN ... ... A form of benediction, used by Bráhmans to inferiors.

SAWAYYA ... ... The name of a measure in poetry, and a mode in music.

SIÁPÁ ... ... The ceremony of weeping, or making lamen tation, for the dead performed by women.

SIDDH ... ... A fakír of great attainments, a wonder worker, eighty-four of whom are generally stated to exist.

SIHRÁ ... ... A chaplet of flowers, or a piece of gold or silver fringe, worn round the forehead by a bridegroom at the time of marriage.

S—*continued.*

SIKKH	... A disciple, or follower, of Nának.
SINGH	... A Sikkh, who is a follower of Govind Singh, and has been formally initiated by receiving the páhul.
SIRBÁLÁ...	... The attendant of a bridegroom, who rides behind him on horseback in the marriage procession.
SI*RHÍ*	... A bier, shaped like a ladder, used by Hindús.
SIRÍRÁG...	... The name of a musical mode, appropriated to the afternoon in winter.
SIRNÍ	... Sweetmeats offered to saints.
SI*TTH*NÍ	... Obscene or abusive songs, sung by women at weddings.
SODHÍ	... A title of the Gurú, who resides at Kartárpur, and of his followers.
SÚDRA	... The name of the lowest of the four great Hindú castes.
SUKKH	... A vow made to obtain some temporal blessing.
SUN*D*KA	... A pack-saddle.
SÚTAK	... Ceremonial uncleanness from child-birth, lasting forty days, and extending to every thing in the house.

T

TAKÁ	... A copper coin equal to two pice.
TAKNÁ	... A small hatchet, carried by Sikhs to cut tooth-brushes for themselves.
TAKYA	... The dwelling place of a fakír.
TALLÁ	... Low ground, contiguous to a mountain.
TANGA*R*	... A net, in which cut straw is carried.
TAP	... A kind of austere devotion.
TA*R*ÁÍ	... A marsh, or meadow land.
TEU*R* BEU*R*	... A full suit of woman's clothes the teur consisting of three pieces, the petticoat, short gown and shawl; the beur, of two bodice and veil.
*T*EWÁ	... The record of one's birth, from which one's, fortune is to be calculated.
THADDÁ	... A land-mark, or boundary pillar.
THÁPÍ	... Dried cakes of cow-dung.
THOKÁ SIKKH ...	... The carpenter caste among Sikhs.
*TH*OSSÁ	... The thumb presented turned down, in token of denial.
TIKKÁ	... A mark, made by Hindús, on the forehead, &c., as a sectarian distinction.
*T*IK*T*IKÍ	... A prop, shaped like a T, on which fakírs lean to rest or pray.

T—*continued.*

TIRLOK ... ... The three worlds; heaven, earth, and hell.

TULSÍ ... ... The name of a plant, (basil), which Hindús deem sacred, and worship.

U

UDHÁL ... ... A woman, who leaves her husband, and takes up with another man.

ÚJ ... ... Accusation of an innocent person.

V

VÁCH ... ... A tax levied by the lambardár of a village on those who are not zamíndárs.

VACHOLÁ ... ... One who mediates between two parties, a mediator.

VA*DDH* ... ... Ground from which the crop has been removed.

VADHÁWÁ ... ... A song, sung on the birth of a child.

VAH*N* ... ... The surface of a roughly ploughed field.

VAJNÍ ... ... See bajní.

VANG ... ... An ornament, worn on the wrists, made of glass, lac, et .

VÁ*RÁ* ... ... A sheep-fold, or enclosure, with a hedge round it.

VÁRNÁ ... ... See bárná.

VATAHE*R*Í ... ... See Ba*t*eh*r*i.

VA*TNÁ* ... ... See Ba*tná*.

VA*TT* .. .. See Ba*tt*.

VATT ... ... Moisture of ground, making it fit to plough; also the proper time for sowing.

VED ... ... See Bed.

VERA*RÁ* ... ... Wheat and gram sown mixed together.

VIÁHTÁ ... ... A lawfully married wife.

VIHRÁ ... ... A yard, surrounded by buildings.

VIRÁGÍ .. .. A kind of wandering fakír, who practises certain austerities.

VIRT ... ... The clientship (jajmání) of a Bráhman, Náí, etc.

GLOSSARY
OF
TECHNICAL TERMS AND WORDS.

English.	Gurumukhi.
A	
ACCOUNTS (*Terms with reference to*)	Chitthá; hindakí; khasrá.
APARTMENTS (*Queens'*) ...	Ranbás.
ARBITRATORS (*Terms for*) ...	Panch; pancháit.
B	
BARDS (*Terms for*)	Bhand.
BASKETS (*Kinds of*)	Chhabbá.
BATHING PLACES (*Term for*)	Petlá.
BEACON	Akás díp.
BIRTHS (*Terms referring to*) ...	Janampatrí; sútak; tewá; vadháwá.
BOOKS (*Names of*)	Pingal; purán.
BURDENS (*Pad for carrying*) ...	Binnú; Endwí.
(*Terms used with reference to*)	Chuárí; gún; kharar; khep; laddá; laddá; bahuná; pakkhulí; sadhwáí; tangar.
BURYING PLACES (*Terms for*)	Masán, samádh.
C	
CARRIAGES (*Kinds of*) ...	Rath.
CASTES (*Different*)	Bániyán; baran; barar; bánryá; bánstor; bunjáhí; bedí; bhatt; bhábrá; bhátrá; chandá; chuhrá; dakaut; dúm; garist; giristi; gujjar; gaunímár; gaur; jatt; jhíwar; kanjar; majabí; mirásí; nat; rául; sandhú; sanníásí; sánhsí; súdra.
CATTLE (*Common for*) ...	Bahik.
(*Enclosure for*)	Bhuárá.
(*Food for*)	Band; bár; chát; gutáwá; khúd; rátab; sání.
(*Instruments for*)	Dabá; kundál.
CEREMONIES (*Various*) ...	Bahindá; bakhúká; bahirá; balbaljáná; banduá; bárná; chatth; chaunkí bharní; sandhu; sarádh; várna.
(*Terms with reference to*) ...	Pawittrá.
CHAFF (*Stack of*)	Kupp.
CHARITY (*Term for*)... ...	Punn.

C—*continued.*

CHARMS (*Kinds of*) ... ... Bandhá; bisarjan; ganda; gáitrí; gátrí; janeú; kanthá; mantra; palítá.

CHILD (*Adopted*) ... ... Laipálak.

CITIES (*Terms with reference to*) Kamarkot.

CLIENT (*Terms for*) ... ... Jajmán; virt.

CLOTHES (*Kinds of*) ... ... Cholí; teur beur.

COOKING (*Customs at*) ... Adhar wanyjá.

CONTEMPT (*Terms of*)... ... Baimchhar.

COW (*Terms relating to*) ... Guhá; guhárá; gheulí; pahilún; thápí.

CULTIVATION (*Customs regarding*) ... Adhiárá; bajní; batái; brái; bháulí.

(*Terms*) ... Ball; bach; biár; bohul; bhattá; bháttí; bhan; cha-u; dasogiárí; dohar; dungwái; gahaí; hár; kadhái; karáh; langháni; la-u; lávihar; manhá; phahúrá; phálá; phálkí; phatká; phálú; pir; por; raun; rauní; rej; salhábí; vaddh; vahn; vatt; vatt; verárá.

D

DEATH (*Bones collected after*) Ast.

(*Bier used at*) ... Babán; chikká; sirhí.

(*Ceremonies at*) ... Kapál kiryá; nechí; panjratna, satí.

(*Dirges sung at*) ... Bár; kírne; siápá.

(*Food used at*) ... Bhattí.

(*Mode of announcement of*) Chhattí.

DEBTS (*Terms with reference to*) Dammán sáhí; láupáu; manautí; mití; pujjat.

DECOY BIRD (*Term for*) ... Mulho.

DEEDS (*Kinds of*) ... ... Dánpattar.

DEVOTEES (*Kinds of*)... ... Abdhút; aughar; barágí; bhabútiá; biragí, dandà; giri; jakkh; jangam; kalandar; paramhans; sarewará; sádh: siddh; virágí.

(*Practices of*) ... Akáspaun; akásbirt; hál; jap; jáp; jog; samran; tap.

(*Salutations of*) ... Ades; dandaut; juhár; namonaráin; rám rám; sámadhán.

(*Terms relating to*)... Babráná; bam; bhajwán; bhandár; chippí; kachkol; khappar; khinthá; mahant; mat; musallá; sankh; tiktikí; takiya.

DEVOTION (*Kinds of*) ... ... Jap; jáp; páth; tap.

DIGNITARIES (*Various*) ... Chaudharí; jabhędár; lambardár; musaddí; patwárí.

DISTRICTS (*Names for*) ... Mánjhá.

DRAFTS (*Name for*) ... ... Darsaní.

E

EARTH (*Kind of*) ... ... Gangautí.
ESTATES (*Term for*) ... ... Milkh.

F

FATHER (*Term used for*) ... Bábal.
FAMILY PRIEST (*Term for*) ... Pándhá.
FARM (*Terms referring to*) ... Laná; páni.
FEES (*Given to priests, musicians, etc.*) ... ... Addíanl; baláj; bharwaí; dachchhná; laus.
FERRIES (*Terms applicable to*) Langhái; pattan.
FESTIVALS (*Powder used at*) ... Ambír; rolá.
(*Apparatus used at*) Akásdíp.
(*Various*) ... ... Basant panchmín; jagg; parb.
FIELDS (*Boundaries, etc., of*) ... Baddh; balgun; banná; batt; bír; channá;
FOODS (*Kinds of*) ... ... Bakkalían; barían; churmá; ghunganí; parsad.
FORESTS (*Term relating to*) ... Banbajír.
FRUITS (*Dried*) ... ... Ambchúr.
(*Kinds of*) ... ... Anwla; laler; lalerá.

G

GAME (*Kind of*) ... ... Chaupar.
GESTURES (*Terms applicable to*) ... ... Bághí pauní.
GOAT (*Sacrificial*) ... ... Balbakkará.
(*Breeding*) ... ... Bok.
(*Young*) ... ... Patth.
GODS (*Food of*) ... ... Amrat.
(*Incarnation of*) ... ... Autár; baráth.
(*Songs in honour of*) ... Ártí; astak.
(*Terms used with reference to*) Balbhakkh, ist.
GUNS (*Term with reference to*) Chhúchhí.
GRASS (*Kinds of*) ... ... Dibbh; lámbú.

H

HAIR (*Terms used with reference to*) ... ... Babrían; boddí; bhaddan; chotí; girdá; gutt; jat: kes; khossá.
HANDFUL (*Terms for*) ... Chutká; chutkí.
HIRE (*Kinds of*)... ... ... Dharái; khidái; rakkhí.
HOUSE (*Room above*) ... ... Márí.

I

INN (*Terms with reference to*) ... Bharo; bhathiárá; dharmsálá.
INVITATION (*To a feast*) ... Neundá.
IRRIGATION (*Term*) .. ... Jharál.

L

LABOUR (*Terms applicable to*) .. Bách; báchbigár; bigárí; rojandar.

LAND (*Terms applicable to*) ... Bángar; bará; bet; bhátí; bír; dhábá; doábá; donna; dún; inámí; jagír; khádar; khobhá; mand; paláoh; rakkh; rar; raur; taráí; thaddá; tallá.

LAW (*Terms*) ... ... Darmadárí; dastak; dhoh; gaha; jáman táhad khanní; khojji; khuchohh; láu; missal; muchallaká; raptí; sámí; új; vacholá.

LAMPBLACK (*Term for*) ... Kajjal.

M

MARKET (*Terms*) ... ... Nakhás; painth; satti.

MARKS (*Terms for*) ... ... Peurí; tikká.

MILITARY (*Terms*) ... ... Báttí; jakhmáná; lau laskar; sastar bastar; satábá.

MISCELLANEOUS (*Terms*) ... Daun daun karná; dhaí dení; garasná; haltál; hún; kún híla wasíla; hoká; jíun bútí; khabchú; misal; páulí; rind; ruld; thossá.

MONEY (*Terms with reference to*) ... ... Rokar; rokaryá; sahúkár; taká.

MONUMENTS (*Kinds of*) ... Dehrá: marh; mat; samádh.

MOUNTAIN PASS (*Term for*) Mukhálú.

MUSIC (*Notes*) ... ... Á; sargam.

(*Kinds of*) ... ... Asáurí; dhanásarí; ga-ur; ga-urí; rág; rágní; sárang; sawayya; sirí rág.

(*Terms of*) ... ... Álúp; bam; kharj; rahán.

(*Instruments*) ... ... Bín; khing; rabáb; sárangí.

(*Attendants*) ... ... Sapardá; sapardáí.

O

OFFERINGS (*Kinds of*) ... Balbhog; bhet; dasaundh; karáhparsád; karbatt; mahá parsád.

OMENS (*Ways of taking*) ... Aunsí; chaunk; kángre; mahúrat.

ORGANS (*The*) ... ... Indrí.

ORNAMENTS (*Kinds of*) ... Allí; arsí; bahí; bahuttá; bandí; bang; bangrá; bangrí; bánk; bichkanuá; bichhúá; bindí; bor; chaukar; chaunpkalí; chur; dand; dorá; gokhrú; hár; haslí; kangan; nant; vang.

P

PERFUMES (*Kinds of*)... ... Argjá; batná; kungír; vatná.

PHILOSOPHY (*Hindú*) ... Vedánt.

PIGMENT (*Used for writing with*) ... ... Budhká; bhittá.

PILGRIMS (*Term for*) ... ... Mední.

P—*continued.*

PLACES (*For meeting, etc.*) ... **Baithak; chabútará; chauntrá; dhúán.**

PLANTS (*Kinds of*) ... ... **Akk; tulsí.**

PLEDGES (*Term used with reference to*) ... . **Bándhá.**

PRIESTS (*Terms relating to*) ... **Barní; bhojkí.**

PROPERTY (*Term used with reference to*) ... ... Bándhá.

PURCHASES (*Terms relating to*) Bágpharáí; byáná.

R

RAINS (*Storm at end of*) ... Agatth.

(*Kinds of*) ... ... Jharí; kinna; phakk.

(*Sun shining after*) ... Pharáká.

REPUTATION (*Man of*) ... Kultárak.

(*Family*) ... Kulpat.

REVENUE (*Terms*) ... ... Chukáná; dasotrá; harí; inámí; kachchh; kanoí; kánúgo; mahassul; malwá; nánkár; panjotrá; patwárí; sámí; saríná; vách; vajní.

RIVER (*Sacred*) ... ... Batarní.

(*Kinds of*) ... ... Beín; harh; khaddá; khárí; phánt; ruzh.

(*Skins for swimming*) ... Daraín; sarnáí.

(*Current of*) ... ... Lat.

(*Course of*) ... .. Ra-u; ruhar.

ROPE (*Kind of*) ... ... Ber.

S

SALES (*Terms used with reference to*) ... ... Bándh; bándhá; bharbharí; bíjak; buhuní; dharat; hárná; rangí saudá; rokar; rokaryá; rungá; sáí.

SALVATION (*Term for*) ... Mukat.

SANDALS (*Kind of*) ... ... Kharáun.

SERVICE (*Certificate of*) ... Bádlá.

SHEEP (*Enclosure for*) ... ... Bárá, várá.

SHOEMAKERS (*Instruments*)... Chhední.

SICKNESS (*Term relating to*) ... Bhuárá.

SIKHS (*Special terms relating to*) **Báni; bháí;** chádará; darbár; granthí; **gurbháí: gurwár;** kánghá; khandá; **masanda;** majabí; páhul; ráhatnáma; **rahurás; sikkh;** singh; sodhí; takná; ***th*oká sikkh.**

SINGLESTICK (*Terms used at*) **Bank; bánkpatá.**

SNAKE (*Kind of*) ... ... **Básaknág.**

SPORTS (*Place for*) ... ... **Akhárá.**

(*Term applicable to*) ... **Burdo burdí.**

SPRING (*Name for*) ... ... **Basant.**

S—*continued.*

STATES (*Hill, term for*) ... Báisí.

STOREKEEPER (*Term for*) ... Modí.

SUITS (*Term used with reference to*) ... ... Bhaur.

SWEETMEATS (*Kinds of*) ... Batásá; badáná; reurí; sirní.

T

TANKS (*Kind of*) .. ... *Dhab.*

TITLES (*Of respect*) ... ... Mahant, mahitá, missa

(*Of ridicule*) ... ... Pammá.

TRADES (*Term for*) ... ... Muniár.

TRANSMIGRATION (*Term with reference to*) ... ... Jíun.

TRAVELLING (*Terms used with reference to*) ... ... **Sa-urh salítá; sundká.**

TREE (*Kind of*) ... ... Bakáin.

TWILIGHT (*Morning or evening*) Jhusmusá.

V

VESSELS (*Various kinds of*) ... Bánk; batloh; **kals**

VOW (*Kind of*) ... ... Sukkh.

W

WASHERMAN ... ... Chhimbá.

WEAPON (*Kind of*) ... ... Khandá.

WEDDINGS (*Ceremonies at*) ... Agast; chandáná; káman; láun; sargast; sutthní.

(*Gifts*) ... ... Bahorá; bahore de teur; barásúhí; barná; brahmíchhakk; khatt; lagan; ropná; sagan.

(*Food at*) ... ... Batehrí; behí; bhají; got kunálá; kuram karáhí; vátaherí.

(*Fees given at*) ... Bágpharáí; bandhej; bel; bhomdán; lág,

(*Different parties at, names of*). Barát; dáí; dáiá; mel; melan; paritá; sarbálá.

(*Apparatus used at*) Bed; bedí; belná; kanganá; ma-ulí; sihrá; ved.

(*Terms with reference to*). Dákhalá; gatth; janny; kath; kaháni; lágmár; mang; mangetar; mukláwá; sáhá.

WEIGHTS (*Terms with reference to*) ... ... Dhará, pásang.

WELLS (*Kinds of*) ... ... Bán; baulí; chuharhtá; harhat.

(*Terms regarding*) ... Báh; biddh; bind; chakk; chaubachcha; mansát; ma-un; modhí; pairí.

(*Instruments*) ... ... Bárá; bhauní; bokká; dhínguli; koh; lajjú; láun; mábal.

W—*continued.*

WOMEN (*Terms applicable to*)... Udhál; viáhtá.
WORLDS (*Three*) ... ... Tirlok.
WORSHIP (*Ceremonies at*) ... Ártí.

Y

YARD (*Surrounded by buildings*) Vahrá.
YEAR (*Term for*) ... ... Chet.